BHĪṢMA
HIS LIFE & TEACHINGS

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(On the problems of Religion, Polity and Morality)

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INTRODUCTION

The following study portrays the life and teachings of Devavrata Bhīṣma, son of King Śantanu of Hastinapur and queen Gaṅgādevī. Śantanu was married also to Satyavatī, a fisherman's daughter, on the condition that the son born of her from him (Śantanu) would ascend the throne and not Devavrata who was the legal heir.

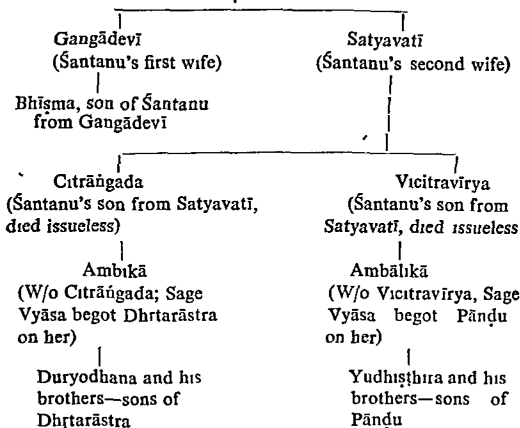
The study is based on the great epic, the Mahābhārata ascribed to Kṛṣna Dvaipāyana Vyāsa. It is said that Śantanu was in fix when he heard the conditions proposed by the fisherman for the marriage of his daughter. He could not decide the issue on the spot and returned home in great gloom and distress. When Devavrata came to know the reason of his father's gloom he went to the fisherman's cottage and begged for Satyavatī on behalf of his father. The fisherman repeated the conditions in the fulfilment of which Devavrata withdrew his claim to royalty and vowed that he would not marry at all so that there would be no occasion for conflict about succession between his descendants and the discendants of Satyavatī. Thereupon the fisherman consenting he brought Satyavatī to his father. On account of his hard vows he was known as Bhīṣma. He enjoyed the reputation of being a man of strong determination and truthful character. The great epic records that throughout his life Bhīṣma remained true to his words, though there were occasions and necessity for renouncing the vow. His stepmother Satyavatī had lost her sons Citrāṅgada and Vicitravīrya at their early age and she insisted that he (Bhīṣma) should procreate sons in the widows of Citrāṅgada and Vicitravīrya as there was no successor to the throne of Hastinapur. But Bhīṣma was of unflinching nature. He refused her strongly for he had pledged to his father that he would remain celibate throughout his life.

The genealogy of Śantanu as drawn from the Mahābhārata runs as follows.

carried away the daughters of Kāśirāja from the hall of Svayaṁvara at Kāśī. But Citrāṅgada and Vicitravīrya died early. Bhīṣma had to administer the country himself till their sons (from Vyāsa) could be able to look after the affairs of their kingdoms themselves. But Dhṛtarāṣṭra was blind and Pāṇḍu died at an early age. Bhīṣma was again engrossed in the administration of the kingdom. He looked after the interests of the princes—Duryodhana and Yudhiṣṭhira till they attained youth and till they could govern the country themselves. Thus we find that Bhīṣma was the caretaker and protector of his step-brothers—Citrāṅgada and Vicitravīrya, and their children from Vyāsa—Dhṛtarāṣṭra and Yudhiṣṭhira. Bhīṣma was virtually the ruler of Hastinapur kingdom for a pretty long time. His relations with Duryodhana and Yudhiṣṭhira were at par as he was their step-grandfather and their guardian in childhood.

As the commander of the army of Duryodhana, Bhīṣma enjoyed the reputation of being invincible. Though equally related to Duryodhana and Yudhiṣṭhira he fought on the side of Duryodhana but sympathised with the Pāṇḍavas He tried his best to avert war but could not succeed since Duryodhana would not listen to. Before taking charge of the army as the commander-in-chief he had openly declared that he would not slay Pāṇḍavas but would kill their ten thousand warriors everyday. It was not possible to kill him either in peace or in war, for he was blessed with a boon from his father that he would die only when he wished. After all, the time came when he wished to die. He told Pāṇḍavas that he would offer no resistence if Arjuna placed Śikhaṇḍī before him and discharged missiles from behind. When Arjuna acted accordingly Bhīṣma stood passive. Arjuna showered missiles after missiles upon Bhīṣma who fell in the battlefield. This was the glorious end of the great warrior—Bhīṣma Pitāmaha. There is no example in the history of the world when a hero would declare to his opponent how he could be killed.

Bhīṣma was not only a warrior but also a politician who combined courage with wisdom, military art with the art of



Satyavatī, then invited Vyāsa (son of Parāśara from herself before she was married to Śantanu) Vyāsa begot children on the widowed queens—Ambikā and Ambālikā The former gave birth to Dhṛtarāṣṭra and the latter to Pāṇḍu Bhīsma brought up *children* with great care and when they had attained youth he divided the kingdom between the two Dhṛtarāṣṭra was born blind and Pāṇḍu died young Bhiṣma *had already renounced his claim to the throne Thus Bhīṣma* was involved in running the administration of the kingdom as well as in arranging for the education of young princes, sons of Dhṛtarāṣṭra and Pāṇḍu till they attained youth and *could* look after their kingdoms themselves

In such circumstances we find that Bhīṣma was totally engrossed in State-affairs Virtually he was the undeclared ruler of the state. We have already seen that after his father's death he was involved in the education of his step-brothers—Citrāṅgada and Vicitravīrya for whose marriage he had forcibly

administration, tactics of expediency with the hard and fast rules of conduct, who believed that leadership was not the result of circumstances but the circumstances were the result of leadership. Political wisdom and moral virtue primarily belonged to the person who functioned as the head of the state and common people derived their norms from the precepts and practices of the elders, no matter if they were right or wrong In the days of Bhīṣma, the king was the head of the state. If he acted wisely, all went well, but if he acted unwisely all went wrong. We find that this maxim is nowhere better illustrated than in the lives of Yudhisthira and Duryodhana

Hundreds of suggestions for the solutions of problems relating to polity will be found in Bhīsma's answers to the queries of Yudhisthira. One is wonderstruck to find how Bhīṣma simplified the subtleties of the problems and how he applied wisdom to the expounding of the same He reveals himself as the supermaster in the analysis of a complex character, exposition of an intricacy, normalization of an abnormal situation, description of a phenomenal object or narration of an event, illustrating the same through the medium of a dialogue or the statement of bare truth The instances are drawn from various species of life both human and animal, thereby revealing the fact that the truth is all-pervasive, graspable and observable even by that meanst of creatures whom God has blessed even with a little thinking power.

According to Bhisma, political wisdom and behaviour are pervaded by morality. Hard and fast rules of conduct are no less binding in peace than in war This is exemplified in the life of Bhīṣma as depicted in the present book.

When we analyse the characters of dignitaries who participated in the Mahābhārata war, we find that Bhīsma is the only personage who stands the test To illustrate, Dharmaputra Yudhisthira deceived Drona by declaring that Asvatthāmā was killed though actually it was Aśvatthāmā the elephant and not Aśvatthāmā, son of Drona Arjuna killed Karṇa against the law of military discipline. Bhīma transgressed the rules of war in slaying Duryodhana Even lord Krsna

took up Sudarśana discus in his anxiety to save Arjuna, though he had vowed not to fight in war but to remain passive in spite of the great provocation offered to him. Bhīsma was the only person who stood by the rules of military discipline. He was perfectly fair in peace and war. He was the staunch admirer of kingship. He was acquainted with the defects of republican form of government. He preferred monarchy motivated by virtue to democracy or republic which was harmful since therein no secret could be kept.

Bhīṣma fought bravely. He had no prejudices, no selfish motive. He fought because it was the duty of Kṣatriya to fight when challenged by the opponent. Though he sympathised with the Pāṇḍavas, he remained with Duryodhana. True to his promise he fought on his side, though he knew very well that he was wrong. Being the stepgrandfather of both Duryodhana and Yudhiṣṭhira he wished like the mother of two gambling sons that the one should win while the other should not lose.

सोऽहं कितवमातेव द्वयोर्हि परिदेवने ।
एकस्य जयमाशंसे द्वितीयस्यापराजयम् ॥

Bhīṣma was the step-brother of sage Vyāsa, son of Parāśara from Satyavatī who later on was married to Śantanu, king of Hastinapur. Vyāsa, the author of the Mahābhārata, has narrated the life story of Bhīṣma and expounded his teachings. Being Bhīṣma's step-brother, Vyāsa must have got the first hand knowledge of the events of his life. The biography of this great leader of Kuru Dynasty is surely an authentic record bequeathed to us, therefore.

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BHISMA

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PART I.

(From the Birth to the Rajshuya Sacrifice.)

BHISMA

HIS LIFE AND TEACHINGS.

CHAPTER I.

KURU-PANCHALA.

Some four thousand years ago the Aryas, driving before them the original inhabitants of the Five-Rivers, founded many small and great kingdoms on the North-west of India, these Settlements extending from the Kabul river to the junction of the Jamuna and the Ganges.

Amongst these powerful kingdoms, the Kuru-Panchala was most extensive, most flourishing and most powerful. It is evident from the name of the kingdom that it was founded by King Kuru and probably his brother Panchala. But at the time of which we speak, the Kuru-Panchala kingdom had been split up into two separate kingdoms, situated contagious to each other. The Kuru kingdom extended on the banks of the Ganges and the Jamuna, over the country which is now known by the name of Delhi. The Panchala kingdom was situated north of it, occupying the entire country now known as Gharwal. In the Vedic time, the country was known by the joint name of Kuru-Panchala, but at the time of the Upanishads and the Brahmanas, the kingdom was already split up into two kingdoms, namely Kuru-jangala and Panchala. The story of the Mahabharata depicts the death-struggle of the peoples of these two great kingdoms.

Bhisma belonged to the clan which was known by the name of the Kurus and which occupied the valley of the Ganges and the Jamuna called Kurujangala. He was said

o be descended from the Lunar Dynasty,—a Dynasty which laimed descent from King Chandra, or Moon.

Chandra begat Budha; Budha begat Ila; Ila begat Pururava; Pururava begat Ayu; Ayu begat Nahusa; Nahusa begat Yajati.

King Yajati had five sons, namely, Yadu, Puru, Travasu, Drujhu and Anu.

The Kings of Kuru-jangala were the descendants of the econd son Puru of King Yajati. We do not know exactly what was the name of the country which was afterwards known as Kuru-jangala after the great King Kuru, when Yajati was its king.

The following is the Genealogy of the great Kuru Dynasty:—

King Puru begat Prabira;—Prabira begat Manushya; he begat Sanhanan; Sanhanan begat Tansu; he begat Inil; Inil begat the great King Dushmanta, the husband of the world-renowned Sakuntala.

Sakuntala's son was Bharata, after whose name the country was afterwards called *Bhartavarsa*, or the land of Bharata.

His son was Abhimanya,—Abhimanya's son was Shohatra. His son was Hasti, who founded the great city of Hastinapur after his name.

His son was Ajamil; Ajamil's son was Sambarana; his son was great Kuru.

His son was Janmejaya; Janmejaya's son was Dhritarastra. Dhritarastra's son was Pratipa. His son was Santanu, the father of our great hero.

King Santanu, when he ascended the Kuru throne, founded his kingdom extending from the banks of the five rivers to the junction of the Jamuna and the Ganges,—a kingdom which was the most prosperous and powerful all over the Aryan land. His capital city was Hastinapur, founded by

his ancestor, King Hasti, on the banks of the Ganges,—a city which in its extent, grandeur, architecture and wealth was the queen of all the cities then in existence in the land of the Aryas.

What was the state of the Aryan society when King Santanu assumed the sovereignty of the great kingdom of Kuru-jangala ?

Unless we know the religious, social and political state of the people amongst whom Bhisma was born, we shall not be able to appreciate his character;—we shall not understand many of his acts,—we shall not feel the force of many of his teachings.

Therefore, before narrating his life and deeds, we shall briefly take a survey of the Aryan society, as it was, when the great Bhisma was born.

CHAPTER II.

THE RELIGION OF THE ARYAS AT BHISMA'S TIME.

The religion was not the religion that the modern Hindus profess. It was the religion as depicted by the works, known as the Brahmanas —a series of works which are known and considered and revered as the *Vedangas*, or the concluding portions of the holy Vedas.

At the time of which we speak, Indra was the great God of the Aryas. But Indra was not originally the chief God of the Aryas. In the earlier Riks of the Rigveda, his name is hardly met with. Varuna was then the chief God. The other Gods were Savita, Pushan, Ashwinas, Adityas &c. &c.

Yagmas were the chief rites and rituals. Yagmas have been translated by "Sacrifices," but "Sacrifice" does not convey the exact idea of the Yagmas. The Yagmas were the life and the soul of the Religion of the Aryas of Bhismas' time, the principal Yagmas being Rajshuya, Ashwamedha and others.

The Yagmas, if properly performed, were believed to confer all powers, all blessings,—the possession of every thing and all things in the Universe,—in the world as well as in the heaven,—nay they destroyed all sins and took the performers of the Yagmas to the highest heaven.

One great oriental scholar thus speaks of the Yagmas :—

"In fact whatever superiority the Gods were supposed to have possessed over men, it was regarded as having arisen solely from the performances of rites, specially Sacrifices. It was the performance of certain rites that gave men sons and grandsons,—nay more, that caused the sun to rise in the east rather than in the west,—that caused water to flow down the mountains rather than ascend to the hill-tops,—and that

caused certain animals to have bones,—and that caused men to love cheerful women rather than ill-tempered ones. It was believed that by them the order of the world was sustained, the strength of the Gods supported and the course of Nature directed. The Sacramentarian Theory is in the Brahmanas worked out to its utmost limits. The Rite was to them an end in itself. Hence the least error in the form or sound of the Mantra might prove fatal; but it seemingly mattered little or nothing whether he to whom, or for whose benefit the Rite was *administered, was good or bad, moral or* immoral. "*The Rites indeed are the real Deities, Almighty* Themselves, and from them by Sacrifices," says the Taitteriya Brahmana, "other Gods obtained heaven". And by the sacrifice of his body to Agni after or at deaths, every Arya expects to follow them. "The Deities are born of the Sacrifice and by it they lived."

"All the worship is personal, that is, it is performed in the interests of *some person who pays for the expense of it.* In the Brahmanas, there is no reference to public temple. The Rites were performed in the open air. All worship is private property. It is not even domestic. The first living wife and dead ancestors may be included in it, but none other. Some rites were performed in a most extensive scale. In certain cases, one Sacrifice is said to have extended over many years. It goes without saying that such sacrifices required elaborate preparation and entail enormous expense when they extended only over a few weeks, not to speak of years. Open table had to be kept for all Brahmans who chose to come,—alms to be given on a most extravagant scale,—games organised and gifts made of cattle, gold, silver, beds, various kinds of utensils and garments."

Thus the Yagmas might be called the SCIENCE INVENTED BY THE ARYAS TO CONQUER HEAVEN AND EARTH.

At the time of Bhisma,—the Religion of the Aryas was the Religion of *Yagmas*, as depicted in the Brahmanas ; and the Philosophy of their Religion was that of the Upanishads or Vedanta *

* To get an idea of the Brahmanas, we refer our readers to the translation of the Satapatha Brahmana in Max Muller's Sacred Books of the East. Various Upanishads have already been translated into English

CHAPTER III.

AN ARYA AT BHISMA'S TIME.

We have already said, it is not possible to appreciate and understand the life and career of a man who was born more than four thousands years ago, if we do not know what sort of life his countrymen led at that remotest period of the Indian History. We shall, therefore, try to describe the daily life of an Arya of that age,—a life which in fact Bhisma led.

An Arya, rising from his bed, rubbed his teeth with a proper withe, or a twig of the fig tree, pronouncing the following Mantra.

"*Attend, O Lord of the forests, Soma, the king of herbs and plants, has approached thee. Mayst thou and he cleanse my mouth with glory and good auspices that I might eat abundant food.*"

Having carefully thrown away the twig which had been used in a place free from impurities, he proceeded to bathe in a river or in other waters.

The regular bath consisted of ablutions, followed by worship, and by the recitations of the *Gayatree* with the names of the world. First sipping water and sprinkling some before him, he recited the Vedic Hymns. While he performed the ablution by throwing water eight times over his head, into the sky, he concluded it by casting water on the ground, to destroy the Demons who waged war with the Gods.

He said, First :—"*O waters, since ye afford delight, grant us present happiness and the rapturous sight of the Supreme God.*

Second : "*Like tender mothers, make us here the partakers of your most auspicious essence.*

Third :—"*We become contented with your essence with which ye satisfy the Universe O waters, grant it unto us.*"

Having thus completed his ablution, he put on his clothes after washing it, and sat down to worship the rising sun

This ceremony was begun by tying the lock of hair on the crown of his head. Every Arya at that time shaved his hair all round the crown of his head, keeping a long bunch at the top,—which he knotted He then recited the great *Gyatree*, holding *kusa* grass in his left and three blades of the same grass in his right hand While holding his breath, he repeated the *Gayatree* and the following Mantra

"*Om ! Earth ! Sky ! Heaven ! Middle Region ! Place of birth ! Mansions of the Blessed ! Abode of Truth ! I meditate on the adorable Light of the resplendent Generator, who governs our intellects, which is water, lustre, savour, immortal faculty of thought, Brahma, earth, sky and heaven*

He proceeded then to worship the Sun, standing on one foot and resting the other against his ankle and looking towards the east —He uttered the following hymn —

'*The rays of light announce the splendid fiery Sun, beautifully rising to illumine the Universe*

'*He rises wonderful, the eye of the Sun, of water, of fire, the collective power of Gods He fills heaven, earth and sky, with his luminousness He is the soul of all which is fixed, or locomotive*

"*May we, preserved by Divine Power contemplating Heaven, above the region of darkness, approach the Deity, splendid soul of luminaries*

Returning home the Arya then proceeded to study some portion of the holy Vedas Turning his face towards the East, his right hand towards the south, his left towards the north, with *kusa* grass before him, he uttered the

Gayatree, and then proceeded to study the Vedas. When beginning, he recited the following Mantra :—

"I praise thee, blazing Fire, which is first placed at religious rites, which affects the ceremony for the benefit of the votary, which performs the essential part of the rite, which is the most liberal giver of gems."

The Arya next proceeded to offer barley, linseed and water to the dead with proper Mantra. Then he offered them to the Gods. These three ceremonies were called *Pitri jagma, Deva-jagma, and Brahma-jagma.*

He then performed the *Manushya-jagma,* that is, he entertained in due respect and ceremony all his guests and the poor that would be present at his door.

He then fed his domestic animals. When giving grass, water and corn to his kine, he uttered this Mantra :—"O *daughter of Suravi, formed of five elements, auspicious, pure, holy, sprung from the Sun, accept this food given by me. Salutation unto thee.'*

After throwing some food all around for the wild birds, beasts and insects, he went to take his own food.

Besides these daily ceremonies, every Arya of that age performed with due rites and Mantras the following ten ceremonies from his birth to death :—

(1) *Garvadhana*—consecrating the womb when *enciente*

(2) *Jatakarma*—the ceremony at the birth of the child.

(3) *Namakarana*—the ceremony of giving a name to the child.

(4) *Annaprasana*—the ceremony at the time of first giving solid food to it.

(5) *Karnaveda*—the rites at tonsure or boring the ear

(6) *Churakarana*—the ceremony of first hair cutting.

(7) *Upanayana*—the ceremony performed at the time of taking the holy thread and going to the preceptor's house

Third :—"*We become contented with your essence with which ye satisfy the Universe. O waters, grant it unto us.*"

Having thus completed his ablution, he put on his clothes after washing it, and sat down to worship the rising sun.

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CHAPTER IV.

THE ARYAN SOCIETY AT BHISMA'S TIME.

The Aryan Society of four thousand years ago was not the same as it is now. Unless our readers are fully cognisant of them, they must misunderstand many phases of Bhisma's wonderful life.

First of all, the caste system was not so strict or so well regulated as it is now. There were no doubt four distinct orders amongst the Aryas of Bhisma's time, namely the Brahmans, the Khashtryas, the Vyasvas and the Sudras, but they were not exactly such castes as we find them now. The Brahmans were mainly engaged in teaching and performing religious ceremonies,--but these were not their sole occupations. Some of them were great warriors and generals Our readers will find that Drona and Kripa, though both of them Brahmans, were warriors and Kuru Generals And again Vidura, who was born of a Sudra maid-servant, was treated as a Khashtrya and a brother of the Kuru king Dhritarastra. So Karna, who was a Suta or a charioteer's son, was a great warrior, treated as equal with the Kuru princes, and was in fact the greatest of all Kuru Generals.

In the second place, the marriage ties were neither very strict nor strong. There were many instances of men who were born before their mothers were married. Their sons were socially recognised and called *Kanin* sons. The great Vyasa was a *Kanin*,—so was Karna and others. A Rishi asked his mother, "Who is my father ma ? And the lady replied. "My dear son, I do not know."

And again, the Aryans of that age had the custom of having children begotten on widows by the brothers of their deceased husbands Thus Vyasa begot children on the

(8) *Griha Gamana*—ceremony when returned from the preceptor's house

(9) *Bibhaha*—The marriage ceremony.

(10) *Sradhya*—The rites performed in honour of the dead parents and other near relatives and ancestors

Every Arya of that age, specially the Brahmans and the Khashtryas, kings and heroes, lived four modes of life, namely (1) Student's life, (2) House-holder's life, (3) Hermit's life and (4) Yogee's life As Bhisma himself gave elaborate instructions to king Judhisthira as to how these various modes of lives should be properly lived, we shall not say any thing more now, but we shall have to say much when we shall deal with the great Bhisma's teachings, which he delivered when lying wounded on the holy field of Kuruskhetra

vara assembly the two princesses of Kashi in order to marry them to his two half-brothers.

Besides these two sorts of marriages, many princesses were voluntarily offered as presents to a great king, either by his own subjects or others, or by a king who had been defeated by him. All these princesses or maidens became the wives of Aryan kings. Thus polygamy became a necessary custom of the Aryan sovereigns of that age.

Polygamy was general, but polyandry was rare. We get only one instance at the time of Bhisma, namely the marriage of the Pandavas. The five brothers married together the Panchala princess Draupadi. The Atharva Veda, 9-5, 37-28 Says :—

"The woman that accept husbands when her first husband is alive, is never separated from him by giving away Aja-Panchayanya. If the second husband gives away blazing Aja-Panchayanya with Dakshina, he and his wife go to the same region.

This custom is still prevalent in Tibet ; it is also to be met with amongst some Hindus of Orissa. The Pandavas were for some time in Tibet ; therefore perhaps they did not find anything wrong in marrying the Panchala princess all five brothers together. But the custom almost disappeared from India many hundreds of years ago, and the interpolators of the Mahabharata had to invent a story to justify it. They say when the Pandavas returned to their mother with the Princess, they cried from outside, "Mother, we have got splendid alms to day." The mother, then not knowing that they had got the princess, said, "My dear sons, enjoy it, all of you." To keep their mother's word, the five Pandavas married Draupadi who became the wife of all of them.

The chief peculiarities of the Aryan Society in Bhisma's time have now been mentioned. But we shall see, as we proceed, that in almost all respects the Aryan Society of that age

widows of the Kuru princes, the sons of Santanu, the father of Bhisma The Rigveda, Mandala 10, Sukta 40 Rik 2 says —

"As widows attract their husbands' brothers to their beds, or as women attract men, so who does attract you, O Aswins?"

We might mention here that many of the Kurus doubted the legitimacy of the Pandavas, for they said, "Pandu is long dead —how could he beget such young children?' It is boldly narrated in the Mahabharata that the five sons of Kunti, the mother of the Pandavas, were begotten by five celestials, namely Dharma, whose son was Judhisthira, Vayu whose son was Bhima, Indra, whose son was Aryuna, and the two Aswinis whose sons were Nakula and Sahadeba In whatever way we consider, we find that at the the time when Bhisma was born, marriage ties were lax

There were not only polygamy, but also polyandry The kings had more than one wife, —many keeping a regular *Harem* like the Muhamedan kings and sultans In the age of which we are speaking, the marriage of the Aryan princesses used to take place mainly in two ways, namely, *Sayamvara* (self choice and *Harana* (forcible taking away) In the *Sayamvara*, all the great princes were invited, and the maiden made her own choice from amongst them But the bride s father often contrived something to test tho heroism of the several princes present, and thus he gave away his daughter to the best man An instance of this will be found later on in the *Sayamvara* of Draupadi, the Princess of Panchala

But when a *Sayamvara* was not held or when both the prince and the princess thought they would not be able to secure the man or the woman after his or her heart, then a prince would carry away a princess by force,—force being used not against the maiden, but against those that opposed Some times princesses were carried away even from the *Syamvara* assembly The great Bhisma carried away from the *Savam*

CHAPTER V.

THE EARLY DAYS OF BHISMA

The king Santanu was ruling the great Kuru kingdom with fraternal solicitude, at the same time with iron hands His was the first kingdom in the Aryan land His city, Hastinapur, was the first city in the Aryavarta He loved his people as his own children, and they loved him as their own father.

He had only one son, named *Devavrata* who was afterwards known by the name of Bhisma He was a handsome prince,—strong in body and mind,—his extraordinary powers and intellect were manifested even in his childhood.

He was the apple of his father's eye, and king Santanu gave him the best possible training Before he was twenty, he became matchless in the science of war In fact he became the greatest warrior of his age

King Santanu was filled with joy, the whole Kuru kingdom was filled with the praises of his son, prince Devavrata He thought of retiring from the world and of adopting the Vanaprastha mode of life, ever coveted by all the Aryan kings, and of placing Devavrata on the throne But his idea was changed by an incident which happened in one of his hunting excursions

He went to hunt on the banks of the Ganges and met a fisherman's daughter, -extraordinarily handsome and charming The king, as soon as he saw her, fell deeply in love with her He saw her father—a poor Sudra fisherman, and asked his daughter's hand But the man, fisherman as he was, demanded something which the king could never give He asked for a vow from him that his throne should be occupied by the *offspring of this girl* and *none* else. If the great king

stood on a very high level, and their morals and ethics, their chivalry and heroism, were of the highest standard.

We shall now proceed to narrate the history of Bhisma, —his life and career, —not as we find it in the present Mahabharata, but as we find it, after much study and researches, in the original Mahabharata as written by the great Rishi Vyasa.

But he could not forget the beautiful Satyavati,—love could not be easily suppressed. He struggled on with his heart and mind, and daily grew to be more and more melancholy, sad and sorrowful. He forgot all pleasures, —he forgot his favourite games, hunting and sporting,—he loved retirement and neglected his State-business. Daily did he grow to be weak and thin.

Devavrata marked his father's change. He could not ask his father, although many a time he hinted at it. The king evasively answered him and sent him away on this or that pretext.

But Devavrata loved his father as no son loved his own. He knew and felt that something had happened to his beloved father. He was not the son who would sit quiet when his father was getting miserable. He began enquiring amongst his father's courtiers and came to learn his father's secret.

He said nothing to any body. He went straight to the fisherman's house and asked his daughter Satyavati for his father.

The fisherman repeated what he had said to the great king. Prince Devavrata said to the fisherman, "I am the only son of my father, I am the heir to the throne. I take a vow in the name of all that is holy and sacred that *I renounce all my claim to the throne of my father,* all my claim to the sovereignty of the Kuru kingdom, in favour of my brother or brothers that will be born of your daughter, my step-mother. I further more take the vow that to make the succession of your daughter's children certain and sure, I shall never marry or beget a son or a daughter. Are you satisfied ?"

Who would not be satisfied with such a noble sacrifice, with such sublime heroism,—such heavenly paternal love ? The fisherman had nothing more to say. *Prince Devavrata*

would agree, he would then give his daughter to him,—otherwise not

This meant depriving prince Devavrata his just inheritance,—this meant driving away his beloved son from the throne. The king could not do this,—it was impossible for him to commit such a wrong, therefore he returned home disappointed and broken-hearted

Why was such a poor and low man so proud of his daughter? There was a story attached to her. She had not been so beautiful and charming as she was now. Besides a foul nauseating smell of fish emanated from her body,—for which she was named Matsagandha or "Fish-Smelling." But one day when the great Rishi, Parasara, was crossing the Ganges, he saw this girl on an island and was so pleased with her as to take her to his embrace. By the great Rishi's grace, she at once became the most beautiful of all girls, and the fishy smell of her body disappeared. He also blessed her, and said she would be the beloved queen of a great king and her sons and son's sons will be great kings of the Aryavarta. The Rishi went away, but a son was born to the girl on the island who afterwards became the greatest Rishi of the Aryan land. Because he was black, therefore he was called *Krishna*,—because he was born on an island, he was called *Daipayana*, and because he compiled the Vedas, he was called Vyasa. This son of the fisherman's daughter, who changed her name from *Matsagandha* to *Satyavati*, wrote the great Mahabharata, from which we are now attempting, in our humble way, to write a biograghy of the greatest hero of that age

This was the reason why her father was so proud of her, and why he dared to refuse a great king and tried to extort a vow. But king Santanu was not the man to indulge his fancy or enjoy pleasure at the sacrifice of his own beloved son who is the joy and pride of his whole kingdom

But he could not forget the beautiful Satyavati,—love could not be easily suppressed. He struggled on with his heart and mind, and daily grew to be more and more melancholy, sad and sorrowful. He forgot all pleasures,—he forgot his favourite games, hunting and sporting,—he loved retirement and neglected his State-business. Daily did he grow to be weak and thin.

Devavrata marked his father's change. He could not ask his father, although many a time he hinted at it. The king evasively answered him and sent him away on this or that pretext.

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Who would not be satisfied with such a noble sacrifice, with such sublime heroism,—such heavenly paternal love? The fisherman had nothing more to say. Prince Devavrata

took up Satyavati into his chariot and placed her before his father.

When the people of Hastinapura heard what their beloved prince Devavrata had done, they loudly shouted his name and called him "*Bhisma*," which meant "Doer of impossible, fearful and great deeds."

From that date Prince Devavrata was known by the name of Bhisma, and the king Santanu loved him, if at all possible, more than what he did before.

CHAPTER VI.

BHISMA AND HIS BROTHERS.

What Bhisma was and became can be easily guessed from the noble sacrifices that he made for his beloved father. A young prince of his age,—a young man of twenty,—who sacrificed willingly and gladly all his prospects, all his hopes, all his pleasures, his inheritance, his sovereignty over the biggest of Aryan kingdoms,—is hardly to be found depicted in any of the literatures of the world. He not only sacrificed all this,—but vowed to be ever true, faithful, and friendly to the children and children's children of his step-mother whom he himself brought for his father and made her his great queen. Every body cannot do this, and perhaps none but Bhisma could do it. He was happy,—he was very very happy, because he was able to make his father happy.

In a few years his step-mother Satyavati gave birth successively to two princes,—the eldest son was named *Chitrangada* and the other *Bichitravirja*. But his father was not destined to live long and enjoy his happiness. When the princes were but children, King Santanu breathed his last. We need not describe the pain and sorrow that Bhisma felt at his beloved and dear father's death. But he had to forget his great bereavement, for his step-brothers were young and therefore could not assume the reign of the great kingdom. He had to rule the country on their behalf and to bring them up suitably to the great position they were to assume when they would be of age.

He loved them more than himself,—he gave them the highest possible training,—and made them the greatest heroes of the age. But Chitrangada was unfortunately killed

when he went to give battle to an enemy who dared to attack the Kuru kingdom

After his untimely death, Bhisma placed his brother Bichitravirja on the throne He then looked about for a princess to make her his queen At this time the king of Kashi was celebrating the *Sayamvara* of his two beautiful daughters, named *Amba* and *Ambalika* The whole of the Aryan land heard then charms and beauty,—they were known to be the best and the handsomest princesses in all *Aryavarta.* Therefore Bhisma made up his mind to make them his young brother's queens

When he arrived at the *Sayamvara,* he found all the great and powerful kings' and princes of the Aryan land from one end to the other had assembled there But Bhisma, ignoring their presence, ignoring the king of Kashi and his powerful army, took the princesses into his charriot and addressed the kings and princes thus.—

"I forcibly take away these beautiful princesses whom I shall give in marriage to my heroic brother Bichitravirja, who, as you all know, is the mighty king of the Kuru kingdom A Khshtrya prince has this right,—therefore I take the princesses away If any body dare to fight with me,—come, I stand prepared

A great battle was fought, but there was none who could stand before the great hero of the Kuru race After defeating them all, Bhisma triumphantly carried away the Kashi princesses to his city of Hastinapur, and there with great pomp and grandeur they were married to king Bichitravirja of the vast Kuru kingdom

But he too was not destined to live long Just after his marriage he died, and thus the great Kuru dynasty was at the point of extinction There was no other prince to perpetuate the line There was Bhisma, but he was precluded from marrying by his great and noble vow

When Satyavati recovered a little from her great sorrow at the bereavement for the untimely death of her two sons, —she requested, entreated and beseached Bhisma to marry and to beget children, so that the great Kuru dynasty might not be extinct. But Bishma sorrowfully told his step-mother that to break a solemn vow for a Khashtrya was worse than death.

What was to be done? It was the solemn belief of the Aryans of that age that there was no greater sin than to stop giving waters to their dead ancestors. A son could only do this,—and there was none in the Kuru dynasty now to give "water" to Santanu and his ancestors.

What was to be done then? There was only one means, —that is, to beget children on the widowed young princesses by their husband's brother, according to the prevalent custom of the country. Great Bhisma was precluded by his vow.

Then it was that Satyavati told him her early story,—the birth of her son on the island before her marriage,—the son who was begotten by Parasara and the son who was now the great world renowned Rishi Vyasa. He was the brother of Bichitravirja and could beget children on the widows of her son. She, therefore, thought of inducing him to do it so that the great Kuru dynasty might be saved.

It was done. Satyavati brought his son Vyasa to Hastinapur and induced him to save the dynasty of the Kuru Kings.

Vyasa begot two sons on the widows of king Bichitravirja and one other son on a hand-maiden of the widowed queens. The eldest was named Dhritarastra, who unfortunately became blind,—the other was named Pandu, because it was said he was born pale. The son of the maid was called Vidura.

Thus Bhisma, though he renounced his claim for the throne, though he vowed never to marry, yet he had all along

to rule the kingdom and bring up the children. He had to do this when his father died leaving his two brothers mere children. And then again, they two died early, and he had to rear up his brother's children as begotten by the great Rishi Vyasa. For years and years together, he was a father to them and had to rule the Kuru kingdom on their behalf.

From his father's death till his nephew's sons grew to be young princes, he was the mighty ruler of the Kurus,—a ruler who was the beloved of all,—a ruler who stood towering over all the kings of the Aryan Land.

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CHAPTER VII.

THREE KURU PRINCES.

Bhisma's great filial piety we have seen in his vow of celibacy, in his renouncing his patrimony,—his father's throne,—in sacrificing his own happiness and pleasure for those of his father. We have seen his great prowess when he defeated single-handed all the great kings and princes that assembled at the *Sayamvara* of the Kashi Princesses. In piety, in virtue, in prowess, he was the foremost prince of all the princes of the Aryan Land. This is what great Vyasa says:—Mahabharata, Adi Parvan, Sec. C.I.X. :—

"Upon the birth of those three children, Kurujangala, Kurukshetra and the Kurus grew in great prosperity. The earth began to give abundant harvests and the crops also became of good flavour. And the clouds began to pour rain in season, and the trees became full of fruits and flowers. And the draughts cattle were all happy, and the birds and the other animals rejoiced exceedingly. And the flowers became fragrant, and the fruits became sweet. And the cities and towns became filled with merchants and traders and artists of every description. And the people became brave, learned, honest and happy. And there were no robbers then, nor any body who was sinful. And it seemed that the golden age had come upon every part of the kingdom.

And the people, devoted to virtuous acts, sacrifices, and truth, and regarding one other with love and affection, grew up in prosperity. And free from pride, wrath and coveteousness, they rejoiced in sports that were perfectly innocent.

And the Capital of the Kurus, full as the ocean and

teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds, looked like a second *Amaravati*, – the celestial city.

And men in great cheerfulness sported constantly in rivers, lakes and tanks and in fine groves and charming woods

And all over that delightful country, prosperity was thus increased by the Kurus, there were no misers, no women that were widows. And the wells and the lakes were ever full, and the groves abounded with trees, and the houses and abodes of Brahmans were all full of wealth. And the whole kingdom was full of festivities.

Thus virtuously ruled by Bhisma, the kingdom was adorned with hundreds of Sacrificial stakes. The wheel of virtue having been set by Bhisma, the country became so delightful that the subjects of other kingdoms, leaving their homes, came to dwell in the Kuru kingdom and increase its population. In the homes of the Kuru chiefs, as also those of the principal citizens, "give and eat were the only words constantly heard

The following saying became current all over the land.

"Among the mothers of heroes, the daughters of the king of Kashi were the first

"That among countries, Kurujangala was the first .

"That among virtuous and powerful men, Bhisma was the first

"That among cities, Hastinapur was the first

All this indicates that Bhisma, the great and the good, ruled on behalf of his little nephews the vast Kuru kindgdom as no other king ever could The people were happy and contented, the country was prosperous and powerful, every house was full of plenty and pleasure, – virtue predominated all

He had to rule for many years His father died just

after the birth of his two step-brothers. One died when young, the other died just one year after his marriage. If we take only twenty years when his brothers died and take another twenty years when his brother's son Pandu ascended the throne,—we get no less than forty years in which the kingdom was in Bhisma's sole charge. And we have seen in what capable and virtuous hand it was.

The Princes, Dhritarastra, Pandu and Vidura, were brought up by Bhisma as his own sons. Vyasa says:—"The children, having passed through the usual rites of their order, devoted themselves to vows and study. They grew up into fine youths skilled in the Vedas and all atheletic sports. They became well-skilled in the exercises and uses of the bow; they became experts in horsemanship, in encounters with the mace, sword, and shield, in the management of elephants in battle and the science of morality. Having became well read in history and the Puranas, and the various branches of learning and acquainted with the truths of the Vedas and their branches, the knowledge they acquired was versatile and deep.

Pandu, possessed of great powers excelled all men in the science of bow, while Dhritarastra excelled all in personal strength, while in the three worlds there was no one equal to Vidura in devotion, virtue and morality."

When the three princes grew up and became handsome, powerful, virtuous and learned young men, Bhisma thought of marrying them to beautiful young princesses and sent Brahman emissaries to all the other kingdoms of the Aryan Land.

He thus one day addressed Vidura, the good and the learned. "This our celebrated race, resplendent with every virtue and accomplishments, has all along exercised sovereignty over all the other monarchs on earth. Its glory maintained and itself perpetuated by many virtuous and illustrious

monarchs of old, the illustrious Krishna Dwaipayana and mother Satyavati and myself,—have raised you three up in order that it may not be extinct. It behoves myself and you also to take such steps that this our dynasty may expand again as the sea It has been heard by me that there are three maiden princesses worthy of being allied to our race. One is the daughter of King Surasena of the Yadava race; the other is the daughter of Suvala, and the third is the princess of Madra. O son, these princesses are therefore all of pure birth. Possessed of beauty and pure blood, they are eminently fit for alliance with our family. I think we should choose them for the growth of our race. Tell me what you think."

Having been thus addressed by Bhisma the great, Vidura replied, "You are our father, and you are our mother. You are our respected and beloved spiritual instructor, do that which may be best for us in your eyes."*

* We are trying, and we shall try, in narrating the story of Bhisma to follow as much as possible the original Mahabharata as written by Vyasa.

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CHAPTER VIII.

THE MARRIAGE OF THE KURU PRINCES.

Bhisma, having heard the beauty and virtue of Gandhari, the daughter of Suvala, the king of Gandhara, modern Kandahar, sent a messenger to the king. proposing marriage of his daughter with the eldest of the Kuru prince, Dhritarastra. The king of Gandhara at first hesitated, because the Kuru prince was blind. But taking into his consideration the high blue blood of the great Kurus, their fame, their powers, he gave his virtuous daughter to Dhritarastra.

The ever chaste princess Gandhari, learning that her future husband, the mighty Kuru prince, was blind, bandaged her own eyes with cloth gathered in many folds. And this she kept till her death. There was no other example of a wife of such devotion to her husband in any of the literature of the world.

Sakuni, the son of Suvala, the prince of Gandhara, brought his young and beautiful sister to Hastinapur and gave her away to Dhritarastra with all solemnity, grandeur and pomp under the directions of the venerated grandfather of the Kuru prince, the great and noble Bhisma. The beautiful Gandhari gratified all the Kurus by her behaviour and respectful attention. And there was no other such devoted wife as she was in all the kingdom.

Sakuni, the Gandhara prince, though he returned to his father's kingdom after his sisters' marriage, afterwards came back to Hastinapura and became the adviser and supporter of his sister's sons.

When Dhritarastra was married, Bhisma arranged the marriage of the second prince Pandu. This Prince got his first wife in a *Sayambhara*.

This is what Vyasa writes about the marriage of Prince Pandu

"There was amongst the Yadavas a chief named Sura He was the father of Vasudeva King Surasena had a daughter called Pritha who was in beauty unrivalled on earth He was always truthful in speech and promised to give his first born daughter to his childless causin and friend, illustrious Kuntivoja, the son of his paternal aunt And pursuant to this promise, he gave him his daughter Pritha Since then she lived with his adoptive father and was known by the name of Kunti

'"The large eyed daughter of Kuntibhoja, Pritha by name, was endued with beauty and every accomplishment of rigid vows She was rooted to virtue and possessed of every good quality But though endowed with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand Her father, Kuntibhoja, seeing this, invited the princes and the kings of other countries and held a *Sayambhara*, desiring his daughter to chose a husband among his guests The intelligent Kunti, entering the assembly, saw Pandu, the foremost of the Kurus, that tiger among men, amongst that concourse of royal princes and crowned heads Proud as the lion, broad chested, bull eyed, endowed with great strength and out shinning in splendour all other monarchs, he looked like another India The amiable daughter of Kuntibhoja, when she saw the Kuru prince, was much agitated Advancing with modesty and quivering with emotions, she placed the nuptial garland round Pandu s neck

King Kuntibhoja solemnised the marriage in great pomp and presented his son in law with much wealth The Kuru prince, accompanied by a large force, carrying the rich presents and bearing various kinds of banners and penons and eulogised by the Brahmans and blessed by the great

Rishis, returned to his capital and established his queen there."

But great Bhisma set his heart on marrying his beloved nephew to the sister of the king of Madra, who was then one of the most powerful monarchs amongst all the Aryan monarchs. He, therefore, accompanied by an army composed of four kinds of forces, and also by aged and learned councillors, Brahmans and Rishis, went to the capital of the king of Madra.

When that great king of the Valhika race heard that the great Kuru, the indominatable Bhisma, had arrived, he hastened out of his city to receive him.

When Bhisma arrived at his palace, the king of Madra gave him a white carpet for a seat, water for washing his feet and gave the usual oblations of various ingredients, expressing respect and honour. When he was comfortably seated, the king of Madra asked him the reason of his visit. The mighty supporter of the dignity of the Kuru race, Bhisma replied, "O oppressor of all foes, know that I have come for the hand of a princess. We have heard that you have a sister named Madri, celebrated for her beauty, and she is endued with all virtue. I would chose her for my nephew Pandu. You are, O king, every way worthy of an alliance with us, and also we are worthy of you. Consider upon all this, O great king, and accept us duly."

The mighty ruler of Madra thus replied, "To my mind there is no one else than one of your great family with whom I can make alliance. But there is a custom in our family acted upon by our ancestors which, be it good or evil, I am incapable of transgressing. It is well-known, and therefore I doubt not it is known to you. Therefore it is not proper for you to tell me, *Beston thy sister.* The custom to which I allude is our family custom,—that with us is virtue and worthy of observance. It is for this only, O slayer of

foes, I cannot give you assurance in the matter of your request."

Bhisma said, "O king, this is undoubtedly virtue Your ancestors have observed this custom. It is well known, O Salya, the mighty king of Madra, that this custom in respect of your family dignity has the approval of the wise and the good. I shall by all means conform to the custom and keep your family dignity'

Bhisma then gave the king of Madra much gold, both coined and uncoined, and thousands of precious stones of various colours and brilliancy, and much cloth, and many ornaments, and gems, pearls and corals by hundreds King Salya cheerfully accepted these valuable presents and gave away his sister to the mightly Kuru prince

Bhisma brought away the beautiful Madri princess to Hastinapur, and on an auspicious day and moment the marriage ceremony was performed in great pomp and granduer

Bhisma was ruling the vast Kuru kingdom since his father s death Now his nephews had become in every way fit to ascend the throne and to assume the sovereignty in their own hand He was never for pleasure or power. He willfully renounced all, but was obliged to rule on account of the early deaths of his brothers and the minority of his nephews Therefore at the first opportunity, he retired and made room for his nephews

But a difficulty arose The eldest prince Dhritarastra was blind, and therefore could not ascend the throne. Bhisma called both of them before him and explained matter. Dhritarastra gladly gave his younger brother, prince Pandu, permission to assume the sovereignty of the Kuru race, and Pandu too agreed to rule the country with his elder brother s permission, guidance and control

Then the good and mighty Bhisma on an auspicious day placed *Pandu*, with all solemn and proper ceremonies and in much pomp and grandeur, on the ancient throne of the vast mighty and prosperous Kuru kingdom.

CHAPTER IX

THE RULE OF PANDU

King Pandu began well He followed the footsteps of his wise and mighty uncle, but unfortunately failed to keep to the right path to the end

It was the custom of the great kings of that period to sally forth from his kingdom with his mighty army and to extort tribute and homage from the neighbouring kings and princes and also to fight, defeat and subjugate those that opposed

We shall follow the original in narrating the reign of the new Kuru king

"Pandu started from his Çapital for the conquest of the world After reverentially saluting and bowing to his revered uncle and the other elders of the Kuru race and bidding adieus to Dhritarastra and the other members of his family, he set out in his grand campaign, accompanied by a mighty army of elephants, horses, chariots When he started, the Brahmans and the Rishis uttered benidictions on him

That spreader of the Kuru fame, king Pandu, first subjugated the robber tribes of Dasaras He next turned with his great army against Dhirga, the ruler of the kingdom of Magadha He defeated and killed him and took possesion of all that was in his treasury He then marched into Mithila and subjugated the Videhas He then led his army against the kings of Kashi, Sumba, and Pundra , and none was able to withstand his onslaught Thus one after the other he vanquished many mighty sovereigns They all waited on him with presents of various kinds, of gems and wealth, precious stones, pearls and corals, and much gold and silver, first class kine and handsome horses, and fine chariots

and elephants, and asses and camels and buffalloes and goats and sheep, and blankets and beautiful hides, and carpets made of the skin of Rankee deer. With these presents the king retraced his steps towards the capital to the great delight of his subjects

All filled with joy, the citizens and others, princes and ministers, all began to say ,—"The fame and the achievements of Santanu, that tiger among kings and those of the wise Bharata, that were about to sink, has been reversed by Pandu

All the citizens with Bhisma at their head went out to receive the victorious king They did not proceed far, when they saw the attendants of the king approaching, laden with immense wealth The train of various conveyances, full of all kinds of wealth, and that of elephants, horses, chariots, camels and other animals, was so long that they could not see its end

King Pandu hastened up to his revered uncle Bhisma and worshipped his feet He then saluted the citizens and others as each deserved Bhisma too embraced his nephew with all love and affection

King Pandu, filling with joy the hearts of his people, entered his capital with a flourish of trumpets, conchs and kettle drum Pandu then, at the command of his brother Dhritarastra, offered the wealth he had acquired by the prowess of his arms to Bhisma, to his grandmother Satyabati to his mother, the princesses of Kashi, and to revered Vidura He gratified his other relatives with various rich presents

With the great wealth that king Pandu brought home, Dhritarastra performed five great *Yagnas* in which the offerings to the Brahmans were by hundreds and thousands

But Pandu was not able to pull long with his brother Notwithstanding the presence of the wise and good Bhisma evidently two brothers disagreed, and Pandu determined to

renounce his kingdom and to go away from Hastinapur. His grandfather Bhisma, his grand mother Satyabati, his mother Ambalika, none of them could change his mind. With his two young wives, Kunti and Madri, and with a few retainers, he left for ever his ancestors' kingdom, and went away to the north,—to the Himalayas,—where he lived till he died. And the Kurus never heard of him,—he kept no communication with his kinsmen,—they almost forgot him, —when his wife Kunti returned to Hastinapur with five young princes, three born of her and two of Madri

Thus Bhisma was obliged to take up the reign of the Kuru Kingdom again, as Dhritarastra was blind. But he was powerful and intelligent and' helped his uncle in the government of the country with all his might and main. Now there was Vidura, the wise and the learned, and Bhisma drew much help from him.

But notwithstanding all this, he had to rule the country for another twenty or twenty-five years till the eldest son of Dhritarastra became a mighty young prince.

Thus the kingdom of Kurujangala remained under his benign sway for more than sixty years We shall later on see how prosperous and powerful the kingdom became under him, how it became virtually the premier State in the Aryan land, and how his grandson became the king of all the kings of *Arvavarta* Amongst all the kings, Bhisma stood towering over all And if there was no Bhisma, his grand son would not have become so great.

CHAPTER X.

THE SONS OF DHRITARASTRA.

It is said, Gandhari, the wife of Dhritarastra, gave birth to one hundred sons and a daughter. This is not all, the Kuru king had another son born of a Vaisya wife.

The Mahabharata gives the following names of these legions of the Kuru princes.

The eldest was Durjadhana. Then follow successively Dushashana, Dusaha, Durdharsa, Suvahu, Dushpradarsana, Durmarshan, Durmukha, Dushkarna, Karna, Vivingsati, Vikarna, Sala, Sutiva, Sulachona, Chitra, Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada, Durviguha, Vivitsu, Vikatananga, Urnanabha, Sanabha, Nandaka, Upanandaka, Chitravana, Chittravarman Suvarman, Durvilachana, Ayovahu, Mahavahu, Chitranga, Chitrakundala, Bhimaviga, Bhimevala, Balaki, Balavardhana, Ugayndha, Bhimakarna, Kanakya, Dridayudha, Dhridavarmaga, Dhridakshtra, Somakriti, Anudara, Dridasandha, Jarasandha, Satyasandha, Sadas, Suvacha, Urasaorawa, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Vishalakhya, Duradhara, Dhridahasta, Suhasta, Vataviga, Suvasches, Adityaketu, Vahvasin, Nagadatta, Agaryayin, Kavachin, Krathanu, Kunda, Kundahara, Dhanurdhra, Ugra, Bhimaratha, Viravahu, Alolupa, Abhaya, Raudrakarma, Dhridaratha, Anadrishya, Kundavedin, Viravi, Dhirgolochana, Pramatha, Pramathi, Dhirgarvama, Dirgabuha, Mahavahu, Vyudurus, Kanakadhaja, Kunda and Viraja.

The son of the Vaisya wife was named Yayutsu and the daughter was called Dushyala.

We have purposely quoted the long list to show that such extraordinary stories are not rare,—rather uncommonly

ommon,—in the Mahabharata. To support this, the enterpolators had to add a more extraordinary story of the birth of these sons

The story is, that Gandhari gave birth to a ball of flesh, which great Vyasa divided into one hundred and one part and then sprinkled over them his holy waters And these one hundred one balls of flesh became one hundred sons and one daughter It is needless to make any remarks on this ludicorous story

Fortunately we do not meet with these imaginary princes in the later portion of the Mahabharata We meet mainly with Durjadhana and Dushashana, and rarely with the Vaisya son Yuyatsu and the daughter, Dushyala

But one thing was certain, that the birth of Durjadhana, the eldest son of Dhritarastra, was not propitious It is said —

"As soon as Durjadhana was born, he began to cry and bray like an ass And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively Violent winds began to blow, and there were fires in various directions Then Dhritarastra in great fears summoned Bhisma and Vidura and other well wishers and all the Kurus and Brahmans and addressed them thus —"Will my this son become King ?'

Marking these fearful omens, the assembled Brahmans and the wise Vidura replied , "O king, when these frightful omens are seen at the birth of your eldest son, it is evident that he shall be the exterminator of your race The prosperity of the Kurus depends on his abondonment There must occur calamity in keeping him O king, if you abondon him, there remains for you many other sons If you desire the good of your race, O king, abondon him '

They cited the following —

"An individual should be abondoned for the sake of a

family. A family should be cast off for the sake of a village. A village should be given up for the sake of a city. A city should be abondoned for the sake of a country, and a country should be given up for the sake of the Earth. And the Earth itself should be abondend for the sake of his own soul."

The blind king waited to hear what the Kuru grandfather, the noble Bhisma, had to say, but he sat silent. He took the vow of protecting and supporting the sons and grandsons and their descendants of Satyabati, and he could not deviate for all the world from his solemn vow. All the world knew that it was not possible for great Bhisma to do it. Bhisma remained silent, and the blind king Dhritarastra had not the heart to abondon his first-born.

Thus Durjadhana was saved to the utter extermination of the entire Kuru race.

CHAPTER XI

THE SONS OF PANDU

For years together the Kurus had no news of their beloved king Pandu or of his two queens They did not know where they went and where they lived. They did not know whether Pandu had any sons, or he was alive or dead

But many years after, Kunti returned to Hastinapur with five young princes, the eldest being some years older than Durjadhana, and the second being of his same age

She said that the three elder ones were born of her, and the two younger ones, who were twins, were the sons of Madri King Pandu was dead, and Madri had ascended the funeral pyre of her husband She, therefore, had returned to Hastinapur with the five Pandu princes, who were respectively named Jhudisthira, Bhima, Arjuna, Nakula and Sahadeva

We have already said, the Kurus had grave doubts about the legitimacy of these princes, but as there was no proof of it, they were silent Every body knew them to be the offsprings of the five celestials, namely Dharma, Vayu, Indra and two Aswinas

It is said, that before her marriage, Kunti was fortunate to gratify the great Rishi Durbasha who gave her a talisman, by the help of which she could summon any celestial at her will At the command of king Pandu, her husband, she successively summoned the three celestials, Dharma, Vayu, and Indra, and had three sons begotten by them She then gave this talisman to Madri who had two sons begotten by the Aswinas

Kunti had a Kanin son,—born before her marriage, and

that too, it is said, was begotten by another celestial, namely Surja. It was further stated, that in order to hide her shame, she placed the child in a pot and floated it on the river. The child was found by a charioteer's wife, named Radha, and she brought up the child. They named him Bashusena,—but Bashusena became afterwards the world-renowned warrior, the right-hand man of the Kuru prince Durjadhana, and was known by the name of Karna.

What value this extraordinary story carries, we need not dilate upon. It is evident that it is an interpolation from beginning to end,—such fiction, found in such a grand work as the great Mahabharata, is most lamentable.

The reason of this extraordinary story's being interpolated is not far to seek. The legitimacy of these Pandu princes was gravely questioned, specially by the Kuru princes, the sons of Dhritarastra,—for they found the eldest Pandu prince, Judhisthira, was some years older than the eldest of the Kuru princes, Durjadhana. Therefore the former was the legal and rightful heir to the Kuru throne. Judhisthira cannot be ousted by any legal means There was only one way,—that was to question his legitimacy,—for no body knew where Pandu lived, how long he lived and when he died. No body knew, whether these princes were really begotten by that king.—Only Kunti said so, and she was bound to do it. Her word could not be verified. Therefore to oust Judhisthira, it was only to denounce him as illegitimate.

The attempt, though failed, was not without its evil effects. Many of the Kurus sided Dhritarastra's sons, and many stood neutral. At least it became necessary for the interpolators of the Mahabharata to invent the above narrated story of the celestial births of the five Pandu princes.

What Dhitarastra thought, he did not express; because Bhisma welcomed the young princes as his own beloved

grandsons The wise and learned Vidura supported him, and all the Kurus were therefore silent Dhritarastra, willingly or unwillingly, received them as his own sons

They were affectionately brought up by Bhisma and Vidura and placed under the tuition of the Brahman, Kripa, and then that of venerable Drona

It is related that the illustrious preceptor of that age, the celebrated Brahman Drona, was a great friend of Drupada, the king of Panchala But they quarrelled, and Drona came to the heridetory enemies of the Panchalas, namely the Kurus His brother in law Kripa was then the preceptor of the Kuru princes When Drona came to Hastinapur, he was welcomed by Bhisma with all respects, and all the Kuru-princes, including the five Pandavas, were placed under his tuition He was not only learned in all the *Sastras*, *i e*, all branches of knowledge, but he was one of the greatest warriors of that age

The Kuru princes daily grew up to be great warriors and great learned scholars in all the branches of knowledge

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CHAPTER XII.

THE JEALOUSY OF THE KURU PRINCES.

Thus did they grow up to the great joy of the people of Hastinapur, to whom Pandu was very much beloved, till at last the Kuru princes with Durjadhana at their head became extremely jealous of them.

They were born proud, malicious, jealous and vindictive, and Bhisma and Vidura could not make them good.

Bhisma was now a Patriarch of more than eighty years of age. He now found that his last days will be made miserable by the wicked sons of Dhritarastra. He tried to make them good by every possible means, but failed. They were beyond all reasonings and good advices. Good Vidura too tried his utmost. By the advice of Vidura and at the dictate of great Bhisma, Dhritarastra also attempted to guide his sons to virtuous path, but all was of no avail.

What next happened, we shall narrate from the original.

"The sons of Pandu began to grow up in princely style in the home of their father. When they were engaged in play with the sons of Dhritarastra, their superiority of strength and skill became apparent. In speed, in striking the objects aimed at, in consuming articles of food, Bhima beat all the sons of Dhritarastra. He pulled them by the hair and made them fight with one another and laughed aloud. When the sons of Dhritarastra got up on the tree to pluck fruits, Bhima shook the tree, so that down came the fruits and fruit-pluckers at the same time. But he did all this in childishness and never from malice.

Seeing the great prowess of mighty Bhima, Durjadhana began to conceive hostility towards him. He thought—"There is no one else who can stand before Bhima. I shall

kill him by artifice When he will sleep in the garden, I shall throw him in the Ganges Then imprisoning Judhisthira and Arjuna I shall reign sole king without molestation '

One day that Kuru prince, with nector in his tongue and a razor in his heart, Durjadhana, invited the Pandavas to a picnic in a garden There the wicked prince fed Bhima largely with posioned food and thought that he had done with him

After eating, Bhima stretched himself on the bank of the river and told others that he would take rest Therefore all the other left him there, and went to other parts of the garden to amuse themselves In the mean while, Durjadhana came to the place where Bhima lay in a deadly swoon Durjadhana, unknown to all, dragged him to the Ganges and threw him into the rolling river

When evening came and the Kuru pinces prepared to return home the Pandavas did not find Bhima, but Durjadhana said, "He must have gone before

The Pandavas came back to the palace, but Bhima had not returned They all ran to their mother Kunti and said, "Mother, has Bhima returned? We long saught for him every where in the garden but found him no where Have you sent him any where? He was asleep and did not return

Kunti screamed in alarm and said, "What do you say? Bhima has not come to me ! Go at once with your brothers and search for him

She ran to Vidura and said, "O illustrious one, Bhima is missing —where has he gone ? All the others have returned, but Bhima has not come Durjadhana likes him not He is crooked and malicious low minded and inpudent , he openly covets the throne I am afraid he has killed my darling in anger

Vidura said Good princess do not say so All your sons are long lived , therefore Bhima will return Do not say

any thing against the wicked Kuru prince. He may kill your other sons."

Vidura's word will show that Dhurjadhana had already become a terror to all. Even good Vidura was afraid of him; and Bhisma,—he was now almost disregarded by the impudent sons of blind Dhritarastra.

But Bhima was not killed. That immersion in the cool water of the Ganges saved his life. He flowed many miles down, and the Ganges water drove the poison out of his body. He swam to the shore and walked to his mother's palace.

There was joy, and Bhima narrated what had happened. They became fully aware of Durjadhana's hostility and determined to remain hencefoth cautious and awary.

But a few days after, Durjadhana invited all the Pandavas to a dinner in his palace and poisoned the food that were to be given to them. Yuyutsu, the son of Dritharastra by his Vayasa wife, was always friendly with the Pandavas and he it was who warned them of this diabolical plot. The Pandu prnices avoided the hellish banquet of the wicked Kuru and was thus saved.

These were not the only attempts that were made by the Kuru princes on the lives of the Pandavas But they were good, virtuous, kind and generous; they quietly suffered their persecutions and tried their utmost to court their good will; but all were of no avail. The Kuru princes daily grew more and more jealous of them, and even blind Dhritarastra directly and indirectly encouraged his sons in their wicked deeds.

And Vidura,—the good, the wise and the learned Vidura, what could he do? He had no influence over the Kuru princes. Still he tried hard to bring them to virtuous path;—still he tried to pour oil over the troubled water of the ill-feelings that were daily growing bitter between the brothers

the cousins,—but he found that to do it is beyond his er and influence.

And Bhisma,—the great, good, virtuous, learned and erful Bhisma,—the Patriarch of the Kuru race,—Bhisma om every body adored and worshipped,—he too could do hing. He was thurst aside,—his words, which were law l were like the words of the holy Vedas to all the Kuru e, were now disregarded by the insolent and proud Kuru ices. What could he do? He reproached them,—he soned with them,—he beseached and entreated them,— they remained silent before him,—they did not reply or ue with him,—but avoided him as much as possible.

Bhisma told Dhritarastra what was coming,—but he said, 'hat can I do, uncle? I am blind and disabled. You have 'n that they listen not to my words. When these wicked ds do not obey you,—do you think they will obey me?"

Bhisma then determined to place Judhisthira on the rone of the Kuru kingdom as soon as possible, for he ought if once for all the Pandu prince became the king,— is ill feeling would disappear. The Kuru princes would bmit to the inevitable and would not create unnecessary ischief.

But he was disappointed. The enmity between the uru and the Pandu princes grew more bi[illegible] ever.

CHAPTER XIII.

THE TRIAL OF ARMS

Before placing good and virtuous Judhisthira on the throne of his venerated ancestors, Bhisma asked the illustrious preceptor Drona to test the excellence of his pupils in a great tournament This was a policy of the greatly wise Bhisma. He thought when the Kuru princes would find that they were no match to the Pandavas, they would give up all hope of getting supremacy over the Pandu princes and would think it useless as well as detrimental to their interest to create enmity with them

Drona, at the instance of *Bhisma*, desired to have a trial of strength of all his pupils He caused an artificial bird to be placed on a tree, and this would be the aim to which the princes were to shoot their arrows Then he invited them all to a grand tournament and all the people of Hastinapur came to view the prowess of their princes

When the princes all assembled in the arena, Drona, their illustrious preceptor, addressed them thus —"Take up your bows and arrows, and stand here aiming at that bird on that tree Shoot and cut off the bird's head as soon as I give the order I shall give each of you a turn, one by one, my beloved pupils "

Then he said to Yudhisthira, "O good prince, aim with thy arrows and shoot that bird you see on the top of the tree Do you see it ?

"Yes I do

What do you now see ? Do you see the tree, myself and your brothers ?

Yes I do

and the cousins,—but he found that to do it is beyond his power and influence

And Bhisma,—the great, good, virtuous, learned and powerful Bhisma,—the Patriarch of the Kuru race,—Bhisma whom every body adored and worshipped,—he too could do nothing He was thurst aside,—his words, which were law and were like the words of the holy Vedas to all the Kuru race, were now disregarded by the insolent and proud Kuru princes What could he do? He reproached them,—he reasoned with them,—he beseached and entreated them,—but they remained silent before him,—they did not reply or argue with him,—but avoided him as much as possible

Bhisma told Dhritarastra what was coming,—but he said, "What can I do, uncle? I am blind and disabled. You have seen that they listen not to my words When these wicked fools do not obey you,—do you think they will obey me"

Bhisma then determined to place Judhisthira on the throne of the Kuru kingdom as soon as possible, for he thought if once for all the Pandu prince became the king,—this ill feeling would disappear The Kuru princes would submit to the inevitable and would not create unnecessary mischief

But he was disappointed The enmity between the Kuru and the Pandu princes grew more bitter than ever

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up his bow and performed some of the most difficult feats. The people were astonished,—they never saw such another warrior, and they cheered him again and again loud and long. Durjadhana went forward and embraced him in ecstacy. In the tournament, as the wise Bhisma anticipated,—the wicked Kuru prince became fully aware that there was absolutely no chance for him to get the sovereignty of the Kurus, so long as great Arjuna was alive. But here was a chance,—here was a warrior who excelled Arjuna in every way. If he could secure him, he would easily be able to defeat,—nay to exterminate the Pandavas, and thus he would obtain the undisputed possession of the entire kingdom.

Durjadhana embraced Karna with exuberation and addressed him thus,—"Welcome, O mighty warrior; I have obtained you by good fortune. Live amongst us as you please, and command myselt and the Kuru kingdom." To him Karna thus replied, "When you have said this, I consider, it has been already accomplished. I long for your eternal friendship. My only wish in life is to fight single-handed with this third Pandava. I challenge him before all."

The peaceful tournament was about to be turned into a deadly combat between two of the greatest warriors of the age. The elders with the greatest possible difficulty stopped the combat. Fortunately at this time night set in, and the tournament was broken. Durjadhana left the arena, leading affectionately Karna by hand. Bhisma with Drona and Kripa took the five Pandavas to their home. They were all filled with sorrow and pain,—for the incident just happened showed them clearly that there was absolutely no more chance of the Kurus and the Pandavas living in amity All those thousands of people that came to view the tournament went home sad and sorry, for they all knew that there would be a great disaster sooner or later in the ever-renowned kingdom of the ever illustrious Kurus.

Drona repeated his question and was answered in the same way.

He asked him to stand aside, and then called Durjadhana and asked him the same question and was answered similarly. He ordered him to stand aside and repeated the question to all the other princes and they too replied in the same way.

Then he turned to Arjuna, the third Pandava, and asked him, "What do you see, my beloved pupil,—the bird, the tree, myself and your brothers ?"

"No," replied Arjuna, "I see the bird only,—and that too only his head."

Drona was pleased and said,—"Shoot, my dear and beloved son." And instantly the Pandu prince shot his arrow and brought down the head of the bird. There rose tremendous applause from all the assembled people.

Various other feats were displayed by the other princes, but none could excel Arjuna in archery; in it he was matchless. On the other hand Durjadhana and Bhima were found to stand in club-fight over any one else. These two heroes were equal to one another in this mode of fight and none could say who excelled the other.

When the tournament was about to be closed, a young warrior entered the list and challenged the Kuru princes.

This was Karna, the *Kanin* son of Kunti, therefore half-brother of the Pandavas,—but he was known only as a Sudra charioteer's son, named Athiratha. We need not narrate here the wonderful stories that have been told in the Mahabharata about his great skill in the art of war. On the whole this was certain that he became one of the greatest warriors of the age. In fact none was equal to him except Arjuna, and he too perhaps was inferior to him.

When challenged, a Khastrya could not refuse to fight or to show his skill in the Science of Arms. Thus when Karna was asked and he himself offered, to show his skill,—he took

CHAPTER XIV

THE WAR WITH THE PANCHALAS

Bhisma was the greatest statesman of his age. He brought his great statesmanship into play, in order to bring about amity and friendship between the two branches of his grandsons. He thought, if they were sent to real battle or war, they would remain engaged in fighting with the enemy and would have no time or a chance to quarrel amongst themselves. Besides, this would convince the Kuru princes that the Pandavas were superior to them in every way, and that they had no chance against them. Again they would have to fight against the enemy shoulder to shoulder, and this would bring in amongst them good fellowship and comradeship.

Against whom to send them was the question. But Bhisma had to meet no trouble in this respect. We need not mention here the extraordinary and ludicrous stories that have been narrated as regards the birth of the great preceptor Drona; but we have already mentioned that king Drupada was at one time a great friend of his. Some how or other, the two friends quarreled, and Drona vowed vengence on the Panchala King. He came to the Kurus with this sinister purpose, because they were the hereditory enemies of the Pandavas. When he fiinished the education of the Kuru princes and made them all heroes and great warriors, he asked them for his reward, and this reward was to march with the Kuru princes and the Kuru army against his enemy, the King Drupada of Panchala.

Bhisma was mentally looking for a people against whom to send his grandsons, therefore he readily gave his consent. In the last sixty or seventy years, from the day on which he took his great vow of celebacy and renunciation till now, he

The sudden appearance of Karna upset the wise policy of Bhisma His reception and welcome by the wicked Durjadhana, and his virtually joining his wicked party made Durjadhana certain of success, and thus Bhisma was defeated in his noble and wise aim.

But he did not give up all hope He thought of another means and soon put it into practice. He was much pained by the bitterness that had grown among his beloved grandsons, and he tried to the last to make them forget all enmity and to live in love, friendship and brotherly affection

But it was not to be Therefore even the greatest man of the age, the greatest in virtue, in wisdom, in learning, in valour and in science of war, in every thing,—even Bhisma could do nothing

Drona thus addressed the King of Panchala, "Your kingdom and Capital have been laid waste by me. But fear not for your life, though it now depends on the will of your victor. Do you disire to revive your friendship with me? You are of noble soul and great prowess. Therefore, a Brahman I am, I am very much gratified with you I desire your eternal friendship. My affection and love for you have grown with my growth from the day when we played together at the home of our preceptor. But you told me that none who is not a king can be a king's friend. Therefore your kingdom has been conquered by me with the assistance of my heroic pupils. I shall, therefore, retain half of your kingdom. You remain the king of the other half."

From that day Drona remained in Panchala,* and ruled over the half of its kingdom. The Kurus and the Pandavas returned to their own Hastinapura†.

* The name of the Capital of the kingdom of Drona was Kampallya; —the kingdom was called Makandi

† King Drupada never forgot his shame and defeat. In order to take vengence on Drona and the Kurus, he performed a great Jagma. The result of it was that he got two sons and one daughter. The sons were named Dhristadumna and Sikhandin and the daughter was called Draupadi. It will be found later on that in the great battle of Kurushkhetra, this Dhristadumna killed the old preceptor Drona.

never repented it He never for a moment felt that he had made any sacrifice He was ever happy,—the sons of his step mother were his own brothers, and the sons of his brothers he knew to be his own sons But now by the misbehaviour of the wicked Kuru princes, specially of the proud, insolent and vicious Durjadhana, his mind was filled with sorrow,—he became miserable at his old age. But however bad and wicked the Kuru princes were, he could not abondon them He could not break his vow. He promised—and solemnly vowed,—before the fisherman, the father of Satyabati, his step mother, that he would never desert his step brothers,— and their sons and descendants·— for good or evil he would stand by them,—protect and defend them. Therefore, however wicked his brother s grandsons might be, he could not abondon them He fully felt that his vow was now producing evil effects The wicked and vicious Durjadhana was taking advantage of his solemn vow, for he knew, that it would be rather possible for the sun to rise on the west than for great Bhisma to abondon his vow. He knew, whatever he and his brothers did, Bhisma would be bound to stand by them, to protect, to support and to defend them Bhisma had no alternative, therefore he tried his utmost to bring brotherly love and amity between the Kuru and the Pandu princes For this purpose only, he gave his consent to his grandsons to march against the Panchala king

And they all went,—both the Kurus and the Pandavas,—with their preceptor Drona at their head There was a great battle faught In generalship, in heroism, in archery, —Arjuna, the third Pandava, excelled all others,—he became the wonder of all He not only defeated the great army of the Pan chalas single-handed, but brought the Panchala king as a prisoner and offered him as a present to his beloved preceptor

Drona thus addressed the King of Panchala, "Your kingdom and Capital have been laid waste by me. But fear not for your life, though it now depends on the will of your victor. Do you disire to revive your friendship with me? You are of noble soul and great prowess. Therefore, a Brahman I am, I am very much gratified with you. I desire your eternal friendship. My affection and love for you have grown with my growth from the day when we played together at the home of our preceptor. But you told me that none who is not a king can be a king's friend. Therefore your kingdom has been conquered by me with the assistance of my heroic pupils. I shall, therefore, retain half of your kingdom. You remain the king of the other half."

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CHAPTER XV

THE BURNING OF THE LAC HOUSE

By the advice of the Kuru grandfather, the wise and heroic Bhisma, king Dhritarastra in due form proclaimed the eldest Pandava, Judhisthira, as the heir apparent to the Kuru kingdom He did it unwillingly, and through the pressure that Bhisma put He could not say no to it, as Judhisthira was the eldest of all the Kuru princes,—nay he was the eldest son of the last reigning king Pandu

This was the severest gall and wormwood to the wicked Duryadhana He grew almost mad in anger and vexation Daily the popularity of Judhisthira and the Pandavas were growing, their praises were resounding over the Kuru kingdom from end to end,—no body now cared the Kuru princes, the people defied them and spoke ill of them It became impossible for Duryadhana to remain any longer silent He consulted secretely with his maternal uncle Sakuni, his friend Karna, and his brother Dushasana and resolved to burn the five Pandavas to death They made this hellish conspiracy behind the back of Bhisma, and he could know nothing If he could know what these wicked princes were conspiring, he would have surely done something to prevent it,—but on account of his old age, he had retired from the State-work and hardly kept any information of what was going on in the kingdom

One day Duryadhana, when he found his father alone, thus addressed him "O father, I have heard, the prating citizens speak words of ill omen Putting you by, and Bhisma too, they desire the son of Pandu to be their King Bhisma will sanction this, for he will never be the king The citizens are trying to inflict on us a great injury You for blindness

did not obtain the kingdom and Pandu got it. If Pandu's son now obtains the kingdom, then his son will obtain it after him, and then that son's son also and so on will it descend in Pandu's line. And we ourselves with our children will be excluded from the Royal line and will be disregarded by all men. Therefore, O father, adopt such means as we may not suffer for ever, becoming dependents on others for our food."

But Dhritarastra did not say anything. He dared not go against Bhisma,—against law and morality,—against the wishes of his people.

Durjadhana again held a consultation with his brother Dushashana, his friend Karna, and his maternal uncle Sakuni, and then he pressed his father to send away the Pandavas to a city called Varanavata where he arranged to burn them to death. He said, "O father, by some clever contrivance, send the Pandavas to the city of Varnavata. We shall then have no fear of them."

Dhritarastra reflected for a moment and then replied, "The virtuous and good Pandu always behaved dutifully towards me. He cared very little for the enjoyment of the world, and devotedly gave every thing to me, even the kingdom. His son is the favourite of the people. How can we exile him from his ancestral kingdom! The counsellors and soldiers and their sons were all cherished and maintained by Pandu,—shall not they slay us all for the sake of Judhisthira and his brothers?"

Durjadhana said, "What you say, O father, is perfectly true. But we can conciliate the people with wealth and honour and bring them to our side. The treasury and the ministers of State are now under our control. Therefore, by some gentle means, we should send away the Pandavas from this place. When the sovereignty shall have been vested in me, then Kunti with her sons might return."

"O son, this is what is in my mind,—but it is sinful.

ither Bhisma, nor Drona, nor Kripa, nor Vidura will ever ction the exile of the Pandavas."

Durjadhana replied :—

"Bhisma has no excess of affection for either the Kurus or Pandavas, therefore he will remain neutral. The son of ona, Aswathama, is on our side. Where the son is, there the her will be. Kripa will be ón the side of him on which he will d Drona and his son. As for Vidura, he cannot do any thing."

The blind weak king could not say "no" to his wicked son. : gave his consent. Then the Kuru princes tried by rious means to win over to their side the people of istinapura. By thousand and one means, they tried to induce e Pandu princes to Varanavata where they sent one wicked dra, named Purachana, who built there a house of lac. This use was intended for the Pandavas, and Purachana's instrucms were to set fire to the house at the dead of night ien the Pandu princes would be asleep.

Bhisma knew nothing of this infamous plot,—in fact he ed now a retired lue. When the Pandavas asked his essing before starting he knew that they were going at eir own accord and gave them his benediction with full art.

Vidura came to know all about it ; but he knew too well at it was not now possible for him or for any body else save or protect them. Therefore he kept his counsel himself and thought it better for them to escape for e present. He knew full well, the time would come when e Pandu princes would be strong enough to defeat the urus and regain their kingdom.

He secretly made all proper arrangements, so that they ight escape from the diobolical lac-house. When they arted, he came with them for a few miles and privately formed Judhisthira what was arrànged by the wicked urus and what they should do.

On their arrival at Varanavata, they took up their abode in the lac house. At the dead of night, they themselves set fire to the house and fled. No body knew where they went. Next day all the people of Varanavata thought that the unfortunate Pandu princes had been accidently burnt. Thus Kurus and all the people of Hastinapura believed it;—many lamented their death,—Bhisma felt deeply for them, but there was no command over Providence. There was but one man in all the Kuru land who knew that the Pandávas were not dead. They had secretely escaped. It was Vidura.

CHAPIER XVI.

THE SAYAMVARA OF DRAUPADI

We need not narrate the adventures that the Pandu ices met with in their wanderings in the deep forests and ious kingdoms They assumed the garb of mendicant hmans and went with their mother from one place to other, till they arrived in the kingdom of Drupada, the ig of Panchala, with whom they faught at the command their preceptor Drona

Draupadi was the only daughter of the Panchala King r many years together he wished to marry his daughter to third Pandu prince Arjuna, for if any prince deserved to ssess her, it was he and he only

But now he knew that all the Pandu princes were dead erefore to get the best possible husband to his beloved ughter, he held a *Sayamvara* in which all the kings and tentates, princes and chiefs, were invited They all came, they were all eager to secure the beautiful Panchala ncess Durjadhana and the Kuru princes with their friend irna also came

When the Pandu princes heard of the Sayamvara, they re then living as mendicant Brahmans in a potter s house the city of the Panchalas They too determined to be sent, and if possible to gain the princess and form an ance with the powerful Panchala king, so that they might th his help get back their paternal kingdom

To give an idea what this Sayambara was, we shall ote the ancient chronicler

"The Panchala king caused a very stiff bow to be made,—a bow which none could bent. He caused a machinary to be erected in the sky and set up a mark to be shot through that machinary. The King Drupada then proclaimed the Sayamvara of his daughter with these words :—" He who will string this bow, and he who will be able to shoot the mark above the machinary will obtain my daughter."

"But the result was that none of the princes and potentates could not in their imagination string that bow, not to speak of shooting the mark. In entering with swelled lips to string the bow, they were all tossed off on the ground. Seeing this, that great bow-warrior, Karna rose and went to the place where the bow was. He quickly raised it up, stringed it and placed the arrow on the string. But Draupadi said in a loud voice, "I will not accept a charioteer's son for my husband." Laughing in vexation, Karna threw aside the bow and returned to his seat. When all the kings gave up the attempt, Drupada's son cried aloud, "Any body of any caste, if he can shoot the mark, will obtain my sister, the princess."

"Then Arjuna rose from amongst the Brahmans, and with a steady step he came to the bow, took it up and stringed it. In the twinkling of an eye, he shot the mark and brought it down on the ground. A great uproar rose in the arena, the Brahmans waved their garments in joy ; the assembled kings and princes uttered exclamations of anger, grief and despair, the musicians struck up hundreds of drums and trumpets, and the bands and the heralds chanted the praise of the hero. Draupadi slowly walked up to Arjuna and offered him a white robe and a garland of flowers."

It is mentioned that the offended princes simultaneously attacked him, but they were all defeated, and the hero carried away the princess in triumph.

The Panchala princess Draupadi was married to all the five Pandu princes She became the joint-wife of the Pandavas.*

* Such marriages were not rare in the age of which we speak See Atharva Veda, 9 5 27 28 or 5 17 8 See also note on this subject in Dhirendra Nath Pal's Srikrishna, his Life and Teachings When the five brothers with their prize returned to the potter's house, they called out, "Mother, we have got splendid alms to day The mother, not seeing Draupadi said, "Sons devide and enjoy it five brothers together," and thus to obey their mother s command, they all married the princess —This story is well known, and readers can take it for what it is worth This custom is still to be found in Thibet and in some parts of Orrissa

CHAPTER XVII.

THE NEW KINGDOM OF THE PANDAVAS

The Panchala king's pleasure knew no bounds when he learnt that his heart's desire had been fulfilled, and that his beloved daughter had been married to the Pandu princes. He welcomed them with royal pomp and grandeur.

This news soon reached Hastinapura. Every one knew that the Pandu princes were no more. When the people of the Kuru kingdom learnt that they were alive, and not only alive, but won and married the beautiful princess of the great Panchala king, they roared with joy and loudly asked for their return.

But not so the Kuru princes,—Durjadhana and his wicked brothers, and their evil advisers, Sakuni and Karna. They pressed the blind king to do something, so that the Pandavas might be destroyed, but the old king dared not do it.

Bhisma, the great patriarch, now came forward from his retirement. He fully believed that the Pandavas were accidently burnt to death, and the Kuru princes knew nothing of it. But when he learnt that they were not dead,--he took up their cause and determined to give them their just rights. If this was not the case, the blind king would have certainly took the advice of his wicked sons and their evil counsellors. But there was none in the Kuru kingdom who could dare neglect the advice or disobey the command of the great Kuru Patriarch.

This was what he said —'O Dhritarastra, quarrel with the Pandavas is what I cannot approve. As thou art to me, so was Pandu. The sons of Gandhari are to me as

the sons of Kunti I should protect them as well as I should protect thy sons The Pandavas are as much near to me as to Durjadhana and to all the other Kurus A quarrel with them is what I should never like. Let half the kingdom be given to them This is without doubt as much paternal kingdom of the Pandavas as that of you or your sons Pandu was the king—and they are his sons, their claim is prior to yours This is lawful, give them the half of the kingdom This is beneficial to all. If thou actest otherwise, evil will fall upon all of us Thou too shalt be covered with dishonour.

Then he turned towards Durjadhana and addressed him thus "O Durjadhana, try to maintain thy good name A good name is the source of one's strength It hath been said, one liveth in vain whose good name and reputation are gone. A man, O Durjadhana, doeth not die as long as his fame lasteth One liveth as long as one's fame lasteth and dieth when one's fame is gone Follow thou, O prince, the practice that is worthy of the Kuru race,—imitate thy own ancestors We are fortunate that the Pandavas are not perished We are fortunate that Kunti liveth We are fortunate the wretch Purachana could not accomplish his cruel purpose From that day I am half dead, and I was ill able to face any living creature Know it for certain, no, not even Indra would be able to defeat these great heroes and none would be able to deprive them from their ancestral kingdom They are virtuous and united They are being wrongly and unlawfully kept out of their equal share in the kingdom If thou shouldst act rightly,—if thou shouldst do what is agreeble to me,—if thou shouldst seek the welfare of all give half the kingdom unto them *

Such advice and command cannot possibly be put aside

* See Mahabharata Adi Parva pp 567 68 as translated by Pratap Chandra Rai C I E

Bishma was strongly supported by both Drona and Vidura. Therefore the old king thus said :—"Revered uncle, the respected preceptor and O Vidura, you have said what is good for us. The sons of Pandu are also as my own sons. As my sons are entitled to the kingdom, so certainly they to. Go to the city of the Panchalas and bring them back home in due affection with their mother. Bring with them also the beautiful Panchala princess, giving my highest respects to the great Panchala king."

Vidura then started with a large following and many hunddreds of valuable presents. Paying his respects to the Panchala king, he got his permission to take the Pandu princes back to their ancestral home with their mother and wife.

Having been commanded by the illustrious Panchala king, the Pandavas with Draupadi and Kunti started with Vidura for Hastinapura.

When the blind king learnt that they had approached the city, he sent out the Kuru princes and his great ministers to recieve them. The city became radiant with sight-seers. Thousands of men, women, and children ran towards the palace to see their beloved Pandu princes returned to their city.

The Pandavas then went to the palace and worshipped the feet of the great Patriarch, their revered grandfather Bhisma, and received his blessings.

They then went to their uncle, the king, and worshipped and embraced all others according as they should.

When they had taken some rest, they were summoned by the king, who thus addressed them, "O Judhisthira, listen with your brothers to what I say Go to Khandavaprastha on the bank of the Jamuna and live there, taking half of the kingdom. Thus there would arise no differences between you and my children."

Bhisma approved of the proposal. Vidura said the same, therefore agreeably to the king's order, they started for Khandavaprastha and founded a great city on the bank of the Jamuna, called Indraprastha, which is now known as Delhi.*

* We need not narrate in this book the story of the burning of the Khandava forest &c. As all this has nothing to do with the life of Bhisma, we refer our readers for all these stories to the *Mahabharata*.

CHAPTER XVIII.

RAJSHUYA SACRIFICE.

The Pandavas with their unexampled prowess conquered many countries and received tributes and subjugation from many princes, kings and potentates. Thus the kingdom of Indraprastha soon became the paramount sovereignty in all the Aryan land.

Then the king Judhisthira's relatives, friends and ministers urged him to assume the Imperial Dignity by performing the great Rajshuya Sacrifice.

But there was a great king who also desired to assume the Imperial dignity. It was Jarasandha, the all-powerful king of the Magadha kingdom. So long he was alive, so long he was not subjugated, none other could be the king of all the kings of Arjavarta.

Arjuna and Bhima, accompanied by Krishna went to his city, and Bhima killed him in a single combat. When Jarasanda was gone, there was no impediment now for king Judhisthira to perform the great Rajshuya. Therefore he ordered; "Let men be appointed to collect without loss of time all those articles that the Brahmans will direct as necessary to perform this great Sacrifice."*

In a magnificent Assembly-Hall, where the Sacrifice was being performed, there assembled all the great kings, princes, potentates and chiefs, learned men, and Rishis; — in fact all that was then best in the Aryan land was there.

The great Patriarch of the Kuru race, Bhisma rose and said:—"O Judhisthira, let now *Arghas*† be offered

* We need not describe this Sacrifice in this book. We refer our readers to the Mahabharata.

† *Argha* consisted of sandal paste, flowers etc. It was the emblem of honour and respect.

unto the kings as each of them deserveth Listen, O King, the preceptor, the Sacrificial priest, the relative, the *Snataka*, the friend, and the king, it hath been said, are the six that deserve the *Argha* The wise have said that when any one of these dwell with one for a full year, he deserveth to be worshipped with *Argha* These kings are staying with us for some time Therefore, O King, *Arghas* be offered one unto each of them And let an *Argha* be offered first unto him who is the foremost among these

The king, Judhisthira, replied "O grandsire, whom dost thou deem the foremost amongst these and unto whom should the *Argha* be presented by us first? O, tell me * Bhisma rose again He slowly and solemnly declared —"As the Sun among all luminous objects, so does the Jadava prince, Krishna, shine like the Sun among these all, in consequence of his energy, strength and prowess This our Sacrificial mansion is illuminated and gladened by him like a sunless region by the sun or a region of still air by a gust of wind Therefore, the *Argha* should be presented first to Krishna

But every body did not approve of this proposal The mighty king of Chedi, the late generalissimo of the king of Magadha, Jarasandha, the celebrated king Shishupala took the lead of opposition He rose in anger, and thus addressed the old Patriarch of the Kuru race "When so many illustrious kings are present here, this man of the Vrisni race by no means deserves to have a royal worship Your present conduct in wilfully making this man worshipped by the Pandavas is not worthy of the illustrious Kuru race

Then turning towards the Pandavas, he roared, "O sons of Pandu, you are children You do not know what Dharma

* To give an idea of the original dialogues we quote P C Ray's Mahabharata which is literal translation

is This Bhisma has but little knowledge, and therefore he has transgressed all the rules of morality How does this man, who is not a king, deserve to be worshipped among these present ?'

We need not quote the long tirade that Sishupala made against Krishna Our concern is with Bhisma and Bhisma alone We shall quote his reply verbatim from the Mahabharata He said—

"He that approves not the worship offered unto Krishna, the oldest one in the Universe, deserves neither soft words nor conciliation That chief of warriors of the Khashtriya race, who having overcome a Khashtriya in battle and brought him under his power, sets him free, becomes the *Guru* of the vanquished I do not behold in this assembly of kings even one ruler of men who has not been vanquished in battle by the energy of this son of Satatwa race This one here, of devine glory, deserves to be worshipped not by ourselves alone, he deserves to be worshipped by the three wide worlds Innumerable bulls among Khashtriyas have been vanquished in battle by Krishna The whole Universe without limit is established in him Therefore do we worship Krishna amongst the best and the oldest and not others

"It behoves you not to say so Let thy understanding be never so I have, O king, waited upon many persons that are old in knowledge I have heard from all those wise men, while talking, of the numerous much regarded attributes of the accomplised Sohri (Krishna) I have also heard many times all the acts recited by people that Krishna of great intelligence has performed since his birth And O king of Chedi, we do not, from caprice or keeping in view our relation or benefits he may confer upon us worship Janardana (Krishna) who is worshipped by the Gods on earth and who is the source of the happiness of every

"

creature. We have offered unto him the first worship, in view of his fame, his heroism, his success There is no one here of even tender years whom we have not taken into our consideration Passing over many persons that are foremost for their virtue, we have regarded him as deserving of the first worship

"Amongst Brahmans, he that is superior in knowledge,—amongst Khashtriyas, he that is superior in strength,—amongst Vaisyas, he that is superior in possession and wealth,—and amongst Sudras, he that is superior in years,—deserves to be worshipped In the matter of the worship offered unto Krishna, there are two reasons, namely, the knowledge of the Vedas and their branches, and also excess of strength ,—who else is there in the world of men except Krishna that is so distinguished?

"Indeed liberality, cleverness, the knowledge of the Vedas, bravery, modesty, achievement, excellent intelligence, humility, beauty, firmness, contentment and prosperity, all dwell for ever in Krishna Therefore, ye kings, it behoves ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who is preceptor, father, Guru, worthy of the *Argha* and deserving of worship

"Krishna is Sacrificial priest, Guru, worthy of being solicited to accept ones daughter in marriage, *Snataka*, king, friend,—therefore Krishna has been worshipped by us

"Krishna is the origin of the Universe and that in which the Universe is to desolve Indeed this Universe of mobile and immobile creatures has sprung into existence for Krishna only He is unmanifest primal matter, the creator, the eternal,—and beyond of all creatures Therefore does he of unfading glory deserve the highest worship

"The intellect, the seat of sensibility, the primal elements, air, heat, water, space, earth and the four kinds of life are

all established in Krishna. The sun, the moon, the constellations, the planets, the principal directions, the intermediate directions are all established in Krishna."

"As the *Agnihotra* is the foremost among all Vedic Sacrifices, as the *Gayatri* is the foremost among Metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the formost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Gandiva is the foremost among all bows so, as long as the upward, downward, and side-way course of the Universe lasts, so long Krishna is the foremost in all the worlds, excluding that of the celestials."

"This Shishupala is a mere boy, and therefore he knows not Krishna, and ever and every where speaks of Krishna thus. This ruler of Chedi will never see virtue in that light in which he that deserves of acquiring high merit will see it."

"Who is there among the old or the young or among these illustrious Lords of earth who does not regard Krishna, deserving of worship, or who does not worship Krishna? If Sishupala regards this worship as undeserved, it behoves him to do that which is proper in this matter."

CHAPTER XVIV

THE END OF THE SACRIFICE.

This grave, solemn, wise words fell on the deaf ear of the wrathful king of Chedi He not only began to abuse the revered Bhisma in the strongest term,—but he abused Krishna at his heart s content Addressing the assembled kings, he roared, "This infamous old wretch of his race surely lives at your mercy '

The old Patiarch rose again. "Truly,' said he, "do I live at the mercy of these kings But I do not consider them as worth a straw '

The ancient chronicler says —" It became evident that the undeteriotıng vast sea of kings with its countless waves of soldiers was making preparations for a fight Having seen that assembly of kings agitated by anger, as the fearful ocean is lashed by the wind at the time of the Universal dessolution, Judhisthira thus spoke to that foremost of all intelligent men, the grandsire of the Kurus, the aged and revered Bhisma —" This vast ocean of kings has been agitated by wrath O grandsire, tell me what should be now done ?

Bhisma thus replied .—" Fear not, O tiger of the Kurus, can a dog slay a lion ? I have before this settled a way that is both beneficial and conforms to policy As jackals in a pack, approaching the lion that is asleep, bark together, so are all these kings doing Indeed these jackals are mere barking before the sleeping lion of the Vrisni race (Krishna) until he wakes up This king of Chedi makes these monarchs look like lions This Shishupala, possessor of little intelligence, is desirous of taking with him all these kings, through the agency of him who is the soul of the Universe, to the

abode of Yama (Death O Judhisthira, the intelligence of this wicked-minded king of Chedi, as also of all these monarchs, has become perverse."

He then turned towards the assembled kings and addressed them thus :—"O rulers of earth, I do not see the end of our words, for words may be answered with words. Therefore listen to what I say. Here is Krishna present. Him have we worshipped. Let him who opposes this worship challenge him to a fight. This will settle the matter without further ado."

Perhaps no other but great Bhisma could have so easily solved the difficulty. He knew perfectly well that he would be easily killed by Krishna, and by his death all the other monarchs will be easily silenced and subjugated.

Roaring and foaming the wrathful Shishupala rose and cried, "O Krishna, I challenge you,—come, fight with me till I kill you with all the Pandavas."

There was the fight, as the all-knowing Bhisma forethought. Shishupala was easily killed by great Krishna. Then the other refractory monarchs were struck with awe and became silent.

Then in due form, the great Sacrifice was solemnised and the virtuous and good Judhisthira became the king of all the kings of the Aryan Land.

If great Bhisma were not there, it was quite evident that it would have been impossible for the Pandavas to perform their great Sacrifice.

Bhisma was the towering personality amongst all the kings of Aryavarta. Bhisma stood at the head of all. Bhisma was all in all in all matters.

THE END OF PART I.

BHISMA

HIS LIFE & TEACHINGS.

PART II.

From the Dice-Play to Bhisma's Instalation as Generalissimo.

CHAPTER I

JEALOUSY OF DURJADHANA

The wealth, prosperity, and magnificence of Judhisthira made the wicked Durjadhana mad with jealousy. It was the unbearable gall and warm wood to him. His great rival, to destroy whom he tried various diabolical means, had become the sovereign king of all the kings of the Aryan land, and he, the head of the great Kuru race, had now to play second fiddle in his own kingdom. What was he to do?

He consulted with his evil genius, his maternal uncle Sakuni, and he gave him the most wicked and diabolical advice. He said, "Here you may obtain the unrivalled prosperity that you behold in the son of Pandu. O Durjadhana, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have special knowledge of the play. The son of Kunti, Judhisthira, is also fond of dice, though he possesses little skill. Summoned to play or battle, he, a true Kshatrya, is sure to come forward and I shall defeat him constantly at every throw by practising deception. I promise to win all his wealth, O Durjadhana, you shall then enjoy it."

Durjadhana at once accepted this wicked advice and pressed his fond and weak father to give him permission to challenge Judhisthira to play.

Blind Dhritarastra foresaw the fatal result of this play, but after a good deal of argument, he finally yielded and sent Vidura to bring the Pandavas to Hastinapur.

Most unwillingly Vidura went and delivered to Judhisthira the king's message.

Judhisthira said :—"O uncle, if we sit to a match at dice,

CHAPTER II

THE INFAMOUS PLAY

It is evident Bhisma knew nothing of this challenge and invitation to the Pandavas till too late. He lived a very retired life, and after giving half the kingdom to the Pandu Princes, he thought Durjadhana and his brothers would allow them to live in peace.

But such was not the case. Judhisthira came and was publicly challenged by the wicked Gandhara prince Sakuni, and Judhisthira had no other alternative but to accept it. When Bhisma came to know of it, then the challenge had been already accepted and as a true Kshatrya, he could not stop the play now.

So the infamous play was begun. Judhisthira began to lose at every stake. By and by he lost all his wealth, - all his possessions,—all his vast kingdom. When he had nothing more to stake, he offered and lost one after the other all his four heroic brothers,—then he lost himself.

Then Sakuni and the wicked Kuru Princes taunted him mercilessly and asked him to stake the only thing now he possessed, that is, the Panchala princess Draupadi.

Now Vidura stood up and asked the blind king to stop this nefarious play,—but all to no purpose. Draupadi was staked and lost.

Then the monster in human shape, Durjadhana roared in joy, "Bring here Draupadi, the beloved wife of the Pandavas. Let her sweep the chambers and stay with the serving women."

We need not narrate here all that happened in the Court of the Kuru King. Dushashana, one of the brothers of Durjadhana, worst of the lot, went into the inner apartment

we may quarrel. What man is there, who knowing all this, will consent to gamble? What do you think proper for us to do now? We all are obedient to your advice."

Vidura replied:—"I know that gambling is the root of all misery, and I tried my utmost to dissuade the king from it. The king, however, sent me to you. Having known all this, O learned one, do what is good."

Judhisthira asked, "Besides the sons of Dhritarastra what other dishonest gamblers are there prepared to play?"

Vidura said:—"There is Sakuni, the Gandhara Prince,—ever deceitful and wicked."

Judhisthira then said, "Well, the whole Universe is under the will of its Maker and under the control of Fate. I know all this is Destiny. However I shall not play, but if Sakuni challenges me in the Public Court, I shall not refuse. I cannot refuse, as it is the eternal law of all Kshatryas to accept the challenge either to play or to fight."

King Judhisthira then with his brothers and wife and with a large retinue started for the great city of the Kurus.

CHAPTER III

PLAY AGAIN

But Durjadhana was not to be cheated of his victory. He again consulted with his wicked uncle, and they all hastened after the Pandavas who had already started for their kingdom. Sakuni again publicly challenged the Pandava King to play, and Judhisthira with sorrowful heart again turned towards Hastinapur.

When the blind king heard all this, he despairingly said:—"If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let the Pandavas return and let the Pandavas again play. I cannot fight with Fate."

When Judhisthira came into the Court and took his seat, Sakuni, the wicked, thus addressed him:—"The old king has given you back all your wealth. That is well. All these wealths were staked by us before, but now let this be our one stake,—Either defeated by you at dice, dressed in deer skins, we shall enter the great forests and live there for twelve years, passing the whole of the thirteenth year in some inhabited region, unrecognised; and if recognised, we shall return to an exile of another twelve years on the other hand or defeated by us, dressed in deer skins, you with your brothers and with Draupadi shall live for twelve years in the forests, passing the whole of the thirteenth year, unrecognised, in some inhabited region. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered to the other. O Judhisthira, with this stake,—play with us."

The Pandava king well understood the wicked plot made

and dragged Draupadi into the public Court by catching hold of her long beautiful hair. We need not dilate upon the insults and ignominy that were hurled upon the head of the Pandu princess, for they have nothing to do with Bhisma.

When the matter went to the extreme, then Bhisma asserted himself. He with Vidura, Drona and other old chiefs and with Gandhari, went to the blind king and told him what had happened and how his sons were courting certain destruction. Then the king, being anxious for the safety of his sons, went to the Court and thus addressed his wicked and vicious son:—"Thou wicked-minded Durjadhana, thou wretch, destruction has already overtaken thee when thou insultest the wife of these great heroes of the Kuru race."

Then he consoled the Panchala princess and bestowed upon the Pandu princes all that they had lost.

Judhisthira said:—"O king, thou art our master. Command us as to what we shall do. O Kuru king, we desire to remain always in obedience to thee."

The king replied, "O beloved son, go then in peace and in safety. Commanded by me, go and rule thy own kingdom with thy wealth Blest be thou, Judhisthira, return to Khandavaprastha, and let there be brotherly love between thee and thy cousins. Let thy heart also remain ever fixed in virtue."

CHAPTER IV

RE-APPEARANCE OF THE PANDAVAS

But they were not dead. They lived for twelve years in various forests and had many adventures. At last the dreaded thirteenth year came, and they entered the services of the king of Virata in various capacities.

King Judhisthira became a courtier to the king. Bhima became his cook, Arjuna became the dancing master of the king's daughter Uttara, Nakula became the master of the stable, and Sahadeva became that of the cowshed, Draupadi became the queen's hand-maiden. They assumed various names, therefore they could not be recognised by any body; although Durjadhana sent many clever emissaries to find them out all over the country.

Thus the thirteenth year was passed by the Pandavas unrecognised. It is needless to say that the wicked Durjadhana moved heaven and earth to discover them, for then they would go to exile again for twelve years. Thus would he be able to enjoy the kingdom without any hinderance from any quarter. But though he tried his utmost, yet he could not find them.

Then old Drona advised him for peace,—peace and unity with the mighty sons of Pandu. He thus addressed Durjadhana :—"Persons like the sons of Pandu never perish, nor undergo discomfiture. Brave and skilled in every science, intelligent, and with senses under control, virtuous and grateful, and ever obedient to virtuous Judhisthira, ever following in the wake of their eldest brother who is conversant with the conclusion of policy and virtue and profit, who is attached to them as father and strictly adhered to virtue and is firm in truth,—persons like them that are thus devoted to

by the wicked Kurus; but he said, "O Sakuni, how can a king like me, always observant of the usage of his own order, refuse, when challenged to play? Therefore I shall play with you."

The unfortunate play was again begun, and king Judhisthira lost. There was loud acclamation among the wicked sons of Dhritarastra, but there was sorrow—heart-felt sorrow—among the people of Hastinapur.

King Judhisthira was not a man to deviate from his word. Therefore the five Padavas with their wife Draupadi took off their royal robes and clothed them with deer skins. They then like ascetics left the city amid loud lamentations of all the people of Hastinapur to pass the thirteen long years of their exile in dense forests.

Bhisma was helpless. Last time he made the blind king return all the wealth of the Pandavas which was won by deceit at play. But this time what he could, he did. He himself was a life-long celibate,—he himself gave up all claim to his father's kingdom,—because he gave his word to his step-mother's fisherman father. How could he now ask Judhisthira to deviate from the path of virtue and break his word? He gave his blessings to the Pandavas with tears in his eyes and told them that they would again get back their kingdom, and the Kurus would all be destroyed.

Leaving their weeping mother at Vidura's house, the Pandu princes with their beloved wife entered a deep forest, and from that day to the end of the thirteenth year, they were lost to the outside world. Hardly any one knew whether they were alive or dead.*

* As all this portion of the story of the Pandavas and the Kurus has barely anything to do with our hero, we narrated them in brief, but we shall ask our readers to read these accounts in the original,—the latter portion of the Sava Parvam of the Mahabharata.

their illustrious and royal brother, who gifted with great intelligence, never imputes any body, and who is in his turn himself obeys his younger brothers,—they never perish in this way. Why then should not Judhisthira, possessing a knowledge of Policy, be able to restore the prosperity of brothers such as these that are so obedient and devoted and high-souled? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish.' *

We give here from the original the speeches of Drona and Bhisma, counselling peace to Durjadhana and his brothers. The translation is strictly literal, and therefore the readers will not only learn the way in which the people of that age used to talk, but they will also learn the lofty idea of morality that great Bhisma held. He was as it were kept bound hand and foot by his great vow of not forsaking the children of his brother and of always protecting them. Vicious and wicked to the extreme as Durjadhana and his brothers were, still he dared not forsake them or refuse to protect them, owing to his great vow. We have already said Durjadhana and his wicked brothers did not fail to take advantage of it —perhaps grinning

CHAPTER V

BHISMA'S COUNSEL OF PEACE

Then that grandsire of the Kurus, Bhisma, the son of Santanu, conversant with the Vedas, acquainted with the properties of time and place and possessing a knowledge of every duty of morality, after conclusion of Drona's speech, applauded the words of the preceptor and spoke unto the Kuru princes for their benefit, these words consistent with virtue, expressive of his attachment to the virtuous Judhisthira, rarely spoken by men that are dishonest and always meeting with the approbation of the honest. And the words that Bhisma spoke were thoroughly impartial and worshipped by the wise.*

The grandsire of the Kurus thus said :—

"The words that the twice-born Drona, acquainted with the truth of every affair has uttered, are approved by me. I have no hesitation in saying so. Endued with every auspicious mark, observant of virtuous vows, possessed of the Vedic lore, devoted to religious observances, conversant with various sciences, obedient to the counsels of the aged, adhering to the vow of truth, acquainted with properties of time, observant of the pledge they have given in respect of their exile, pure in their behaviour, ever adhering to the duties of Kshatrya Order, always obedient to Krishna, high-souled, possessed of great strength and ever bearing the burthens of the wise, these heroic Pandavas can never wither under misfortune.

Aided by their non-energy, the sons of Pandu, who are now leading a life of concealment in obedience to virtue, will surely never perish. It is even this that my mind surmises.

* We are always strictly following the original in giving Bhisma's speeches. We give literal translations.

Therefore, O prince, I am for employing the aid of honest counsel in our behaviour towards the sons of Pandu.

It would not be the policy of any wiseman to cause them to be discovered now by means of spies. Of that only which we should do unto the sons of Pandu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to you. People like me should never give such counsels to him that is dishonest, for only counsels, like those I give, should be offered unto them that are honest. Counsels however that are evil should under no circumstances be offered He, O child, that is devoted to truth and obedient to the aged, he indeed that is wise, whilst speaking in the midst of an assembly, should under all circumstances speak the truth, if the acquisition of virtue be an object with him I should, therefore, say that I think differently from all these people here, in respect of the abode of Judhisthira the Just in this thirteenth year of his exile

The rulers, O child of the city or the province where king Judhisthira resides cannot have any misfortune. Charitable and liberal and humble and modest must the people be of the country where king Judhisthira resides Agreeable in speech, with passions under control, observant of truth, cheerful, healthy, pure in conduct, and skilful in work must the people be where king Judhisthira resides.

The people of the place, where Judhisthira is, cannot be envious or malicious or vain, or proud, but must all adhere to their respective duties Indeed in the place where Judhisthira resides, the Vedic Hymns will be chanted all around, sacrifices will be performed, the last full libations will always be poured and gifts to Brahmans will always be in profusion.

Then the clouds without doubt, pour abundant rain and furnished with good harvests, the country will ever be

without fear. There the paddy will not be without grain, fruits will all be juicy, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words.

There where Judhisthira resides, the breeze will be delicious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed, or weak, and milk and curds and butter are both savoury and nutritious. There where king Judhisthira resides, every kind of corn will be full of nutrition and every edible full of flavour. There where king Judhisthira resides, the objects of the senses, namely taste, touch, smell and hearing, will be endued with excellent attributes.

There where king Judhisthira resides, the sights and scenes will all be gladdening. And the twice-born ones of that place will be virtuous and steady in observing their respective duties. Indeed, in the country where the sons of Pandu may have taken up their abode during this thirteenth year of their exile, the people will be contented and cheerful, pure in conduct and without misery of any kind.

Devoted to Gods and guests and to the worship of them with their whole soul, they will be fond of giving away; and filled with great energy, they will all be observant of eternal virtue.

There where king Judhisthira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant of Sacrifices and pure Vows and hating untruth in speech, the people of the place where king Judhisthira may reside will always be desirous of obtaining what is good, auspicious and beneficial.

There where Judhisthira resides, the people will certainly be desirous of achieving what is good and their hearts will always incline towards virtue; their vows, are agreeable

nd they themselves are ever engaged in the acquisition of religious merit.

O child, that son of Pritha, Judhisthira, in whom are ntelligence and charity, the highest tranquility and undoubted forgiveness, modesty and prosperity, and fame and great energy and simplicity and love of all creatures, is incapable of being found out, now that he has concealed himself, even by Brahmans,—let alone ordinary persons.

The wise Judhisthira is living in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say any thing more. Reflecting well upon all this, do without loss of time what you may think to be beneficial,—if indeed you have any faith in me."

CHAPTER VI

THE BATTLE WITH KING VIRATA

Durjadhana and his wicked brothers and counsellors were not the men to listen to reason. They never cared to revere the old Kurus,—they now intentionally slighted Bhisma, their preceptors Drona and Kripa,—and the wise and virtuous Vidura. All these were now very old men, and were bound by many ties to the Kurus,—in fact they were now helpless, for proud and strong-minded Durjadhana was now the master of the treasury, —head of the soldiery and the sovereign of the whole kingdom. And he was ruling the country with an iron hand.

He put a deaf ear to the wise words of Bhisma and other revered Kurus ;—he determined to search out the Pandavas and to send them again into exile for another thirteen years.

Hearing some rumour that the Pandavas were likely in hiding in king Virata's kingdom, he resolved to attack it. With many sweet words, he induced the aged Kuru grand-father Bhisma and other elders to accompany him and his army.

When attacked, king Virata went out to give battle to the Kurus, and the four Pandava brothers, except Arjuna who was now known as Brihanalla,* went with him.

The Kurus were routed by the four Pandavas, but they rallied and attacked the Virata Kingdom from another quarter. When the news was brought to Virata's Palace, there was none then present except Virata's son Uttara who

* Judhisthira took the name of Kanka, Bhima that of Ballava, Arjuna that of Brihanalla, Nakula that of Granthalla and Sahadeva that of Tantipala. Draupadi took the name of Souiendri.

was a mere boy. But he wanted to give battle,—if he had a charioteer. At this crisis Draupadi suggested that Brihanalla (Arjuna) was a very skilful charioteer and he was ready and willing to accompany the prince.

It was done. Arjuna took the young prince Uttara to battle. We need not describe the battle, but it was impossible that Arjuna should not be recognised by the Kurus.

Drona said :—"From the rattle of that yonder chariot and from the manner in which the clouds have enveloped the sky and the earth, itself trembling, this warrior can be none else than Arjuna."

Durjadhana thus replied :—"This was the pledge of the sons of Pandu that if defeated at play, they would reside to our knowledge in countries and forests for twelve years and one more year—unknown to us. That thirteenth year, instead of being over, is yet running. Arjuna, therefore, who is still to live unrecognised, has appeared before us. If Arjuna has come, before the term of exile is at an end, the Pandavas shall have to pass another twelve years in the forests."

Then he hurled biting words upon Drona, mentioning that he did not like to fight with Arjuna whom he loved more than any one else.

There would have been a great dissension amongst the Kurus, but the wise and revered Bhisma intervened and Drona was appeased.

Then Drona asked Bhisma :—"Is their thirteen years of exile complete, or are they bound to go again to exile for appearing before the completion of the stipulated time ?"

Bhisma thus replied :—"The wheel of time revolves with its divisions, namely with *Kalas*, and *Kasthas* and *Muhurthas*, and days and fortnights and months and constellations and planets and seasons and years. In consequence of their fractional excesses and deviations also of the heavenly

odies, there is an increase of two months in every five ears. It seems to me that calculating this wise, there vould be an excess of five months and twelve nights in hirteen years. Every thing, therefore, that the sons of Pandu has promised has been exactly fulfilled by them. Knowing this to be certain, Arjuna has made his appearance."

CHAPTER VII

REAPPEARANCE OF THE PANDAVAS

There was absolutely no doubt that Arjuna had appeared and had come to fight. As Kshatryas, they could not retire, therefore they rallied round and prepared themselves to give a hot reception to the Pandava hero.

But he was superior to all the Kurus in arms, and he easily defeated and routed them all single-handed. Then Bhisma thus addressed the crest-fallen Kuru Prince Durjadhana :—"Arjuna is not addicted to commit atrocious deeds ; nor his soul inclined to sin. He renounces not his principles even for the sake of the three worlds. It is for this only that all of us have not been killed in this battle. Go back to your city and let also Arjuna go away, having won the battle. Do you never foolishly throw away your own good. Indeed that which leads to one's own welfare ought to be accomplished."

The ancient chronicler says :—"Having listened to the words of the Grandsire that tended to his own welfare, the wrathful king Durjadhana, no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhisma was beneficial, and seeing that the Arjuna's fire increasing in ferocity,—the other warriors also—desirous of protecting Durjadhana, resolved to return. And beholding those foremost of Kurus departing for their city, Arjuna with a cheerful heart followed them for a while, desirous of addressing and worshipping the venerated Kuru elders.

After returning victorious from the battle, the Pandavas found no more necessity to remain any longer in disguise. When King Virata knew who they were, he placed

Judhisthira on his own throne and welcomed them with all the honour befitting to the great Pandavas.

King Virata pressed Arjuna to marry his beloved daughter Uttara, but she was too young to be his wife, therefore he married her to his son Abhimanyu, the son of his second wife Subhadra who was the sister of none else but great Krishna.

When the marriage of Uttara and Abhimanyu was settled, invitations to King Drupada and Krishna and to all the friends and relatives of the Pandavas were issued. Soon did they all come and there were great festivities at king Virata's court.

When the marriage was solemnised, the assembled kings consulted about what the Pandavas should do to get back their paternal kingdom.

It was settled to send an envoy to the Kurus and to ask for the kingdom; and if they refused, then to prepare for war.

CHAPTER VIII

SANJAYA'S EMBASSY

King Drupada s chief priest went to the Kurus as the envoy of the Pandavas He praised the Pandu princes as they deserved and finally said —"I ask you to give back to them what should be given, as dictated by morality and compact Do not let the opportunity pass"

Bhisma, who was now almost thrust aside by the wicked Kurus and who retired from active life in disgust, because he was now an old man, and according to the custom of his age, he passed his days in Yoga and meditations,—Bhisma, when he heard of the Pandavas, and was told that their envoy had arrived at the Kuru court, came out of his peaceful retirement and thus addressed the assembled Kurus "How fortunate that the Pandavas are all well? How fortunate that they have procured aid and they are inclined to a virtuous course! How fortunate that those great heroes of the Kuru race desire peace with their cousins! No doubt the sons of Pandu were much harrassed both here and in the forests No doubt by law they are entitled to get all the property of their father. Arjuna is highly trained in weapons and is a great car warrior Who can withstand him in battle?

While Bhisma was thus speaking, Karna wrathfully and insolently interrupted his words and looking at Duryadhana thus said —"There is no creature in the world who is not informed of these facts What is the good of repeating them again and again? On behalf of Duryadhana, Prince Sakuni won in the play, and Judhisthira went to the forest according to the stipulation He is now paying no heed to the stipulation, but confident of aid from the Viratas and the

Panchalas, he wishes to get this kingdom. Durjadhana would not give even a single foot of land, if you appeal to his fears, but if justice requires, he would give up the whole earth even to his greatest enemy. If they desire to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as dependents to Durjadhana, safe and sound. From dull-headedness, however, let them not turn their mind towards an absolutely unrighteous course. If nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praise-worthy Kurus, they will then remember these my words."

Bhisma said :—"What is the use of your talking, O Radha's son Karna? You should remember when Pritha's son, single-handed, over-powered in battle six car-warriors! If we do not act as this revered priest of King Drupada has said,—to be sure, we shall all be slain by Arjuna in battle."

Then Dhritarastra pacified Bhisma with words of entreaty, rebuked Karna, and thus spoke:—"What Bhisma has said is beneficial to us as well as also to the Pandavas and likewise for the whole world. I shall, however, after deliberation, send Sanjaya, my minister, to the sons of Pandu. So you need not wait here, O revered priest of the mighty King of Panchala."

Therefore the blind king sent Sanjaya to the Pandavas to induce them to give up the idea of war. The crafty king, through Sanjaya, made an attempt to rouse the virtuous spirit of ever virtuous Judhisthira and to induce him to lead the life of an ascetic, giving up the idea of war and bloodshed which is ever sinful.

But the Pandavas were not fools. They read through the cruel machination of the wicked Kuru and sent back the following message.

"Thou knowest what transpired between ourselves and

those sons of Kuru. Thou knowest how we comforted ourselves with our revered uncle Dhritarastra's son. Let there be peace and amity and brotherly love among us. I seek peace as thou counsellest me to do. Let me have Indraprastha for my kingdom. Let this be given to me by *Durjadhana. I never desire for war.*"

CHAPTER IX

BHISMA'S ADVICE

Sanjaya returned and then delivered in full Kuru court the message of the Pandavas, finishing with those words that Arjuna spoke.

"I can and shall easily destroy the Kurus, but we are all for peace. Let it be as our most respected grandsire Bhisma, our preceptors Drona and Kripa and you yourself Vidura, may order us. May the Kurus live long."

Then the great Patriarch of the Kuru race aged Bhisma,—ever wise and ever politic,—thought of stopping this great carnage by frightening Durjadhana by telling him the story of Nara Narayana, namely Arjuna and Krisna.

He thus spoke:—

"Once on a time Vrihaspati and Indra, the Vasus with *Agni, the Adityas, the Saddhyas, the seven celestial Rishis,* the Gandharvas, Vishwavasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire Brahma, and having bowed down unto the Lord of the Universe, all those dwellers of heaven sat around him."

"Just then the two ancient Rishis, Nara and Narayana, as if drawing unto themselves by their own energy, the minds and the energy of all those that were present there, left the place."

"Thereupon, Vrihaspati asked Brahma, saying:—*Who are these two that leave the place without worshipping thee. Tell us, O Grandsire, who they are.*"

"Thus asked, Brahma said:—"These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great

* We quote from the original.

† These are various classes of dwellers in heaven.

might, and pervading and surpassing all, are Nara and Narayana, dwelling now in the region of Brahma, having arrived from the other world. Endued with great might and powers, they shine in consequence of their own asceticism By their acts, they always contribute to the joy of the world. Worshipped by the Gods and the Gandharvas, they exist only for the destruction of the Asuras and the wicked.'

"Having heard these words, Indra went to the spot where these two were practising asceticism, accompanied by all the celestials. At that time the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves as the Danavas. And Indra asked that illustrious couple to grant him a boon."

"Thus solicited, those two said :—"*Name thou the boon.*" Upon this Indra said unto them, "*Give me your aid.*" Then they said unto Indra, "*We will do what thou wishest.*" And then it was with this aid that Indra subsequently defeated and routed the Danavas. It was this conqueror of towns Nara, namely Arjuna, of mighty arms, that gratified Agni, having vanquished all the Gods with Indra at their head. Even such are these two mighty energies, Nara and Narayana, Arjuna and Krishna, that are now united with each other. Amongst all on earth, they are incapable of being vanquished. These two, Arjuna and Krishna are Nara and Narayana. It was told us by that great Rishi Narada"

Then turning towards Durjadhana, he said, "When, O Durjadhana, you will see Krishna and Arjuna in the battle seated on the same car, then you will remember these my words Why should not such danger threaten the Kurus, when your intellect has fallen off from both *Dharma* and *Artha*, Virtue and Profit? If you do not heed my words, you will then have to hear of the slaughter

of many If the Kurus accept your advice, they are all destined to die You are following the opinion of only three persons, namely, Karna, a low-born charioteer's son, the wicked minded Sakuni, and your mean and sinful brother Dushwasana

Even this politic move of the greatly wise Bhisma failed Karna jumped up and said, "It behoveth not thee, O blessed Grandsire, to use such words towards me, for I have adopted the duties of Kshatryas without falling off from those of my own? Besides, what wickedness is there in me? I have no sin known to any of Dhritarastra's sons On the other hand I will slay all the Pandavas in battle How can they who are wise make peace again with those that have been injured before? It is always my duty to do all that is agreeable to King Dhritarastra and specially to Duryodhana, for he is in possession of the kingdom

Bhisma did not reply to Karna, but addressed the blind king thus —"Although he always boasts, saying *I shall slay the Pandavas*, yet he is not equal to even sixteenth part of the high souled Pandavas Know that the great calamity that is about to overtake your sons of wicked souls is the work of this wretched son of a charioteer Relying upon him, your foolish son Duryodhana has insulted these Pandava heroes of celestial descent What is the *difficult feat achieved* by this wretch before those achieved by every one of the Pandavas? Beholding in the city of Virata his beloved brother slain by Arjuna what did this one then do? When Arjuna rushing against all the assembled Kurus crushed them was this one not there then? When your son was being carried away as a captive by the Gandharvas where was this son of the charioteer who now bellows like a bull? It were Bhima and Arjuna who rescued your son from the Gandharvas Ever boastful, and always unmindful of

both Virtue and Profit, O Dhritarastra, blessed be you, these are the many false things that he utters

Drona also said, "Do that, O King, which the best of the Kurus, Bhisma, has said

But the king did not give much heed to the wise counsel of these two revered chiefs and asked Sanjaya to tell him all about the preparations of the Pandavas

When he heard all, the weak blind king was much frightened and entreated his son Durjadhana to make peace with the Pandavas, but Durjadhana openly declared that he would fight and would not give even a village to the Pandavas

Karna cheered him up and thus said —"Let the Grandsire and Drona remain quiet I will slay the sons of Pandu, marching forth with the chief warriors of my army Let that task be mine

To him thus replied the great Patriarch of the Kuru race "What sayest thou, O Karna ! Thy intellect is clouded at the approach of thy hour of death Knowest thou not, O Karna, that when the chief is slain, the sons of Dhritarastra will all be slain Having heard of the feats achieved by Arjuna, with Krishna as his ally, it behoveth thee with thy friends and relatives to restrain thy mind Thou wilt see, thou wouldst be nowhere before Arjuna and Krishna

Karna replied "Without doubt Krishna is even so — Further I admit that the high souled Krishna is even more than that Let, however, the Grandsire listen to the effect of his harsh words I lay down my arms The Grandsire will henceforth see me only in court and not in battle After he has been silenced, the rulers of earth will behold my prowess,

Having said this he left the court Bhisma then thus addressed Durjadhana 'Why,—how truly your friend the charioteer's son keeps his promise ? Why, having repeatedly said,—*I will slay the Pandavas*,—how will he discharge that pledge now ?

CHAPTER X

PREPARATIONS FOR WAR

Notwithstanding all effort, the great Patriarch could not bring in peace amongst the Kurus and the Pandavas. Proud and vain, wayward and vicious, Durjadhana did not listen to any body's advice,—and what Bhisma could do? The army, the treasury, the men are now in the hand of the Kuru princes, and he and his brothers, backed by Karna and Sakuni, were solemnly resolved to fight,—to die or to win,—but they would not give an acre of land to the Pandavas so long they were alive.

Thus war was determined upon. The old blind king,—even Gandhari, his queen—tried their utmost to dissuade their wicked sons, but failed.

On the other hand the Pandavas, though they prepared for war, were very much unwilling to shed their cousins' blood and to destory the entire Kuru race. Therefore when Krishna proposed to go to the Kurus and to make a final attempt to bring in peace, they all eagerly gave their consent, and Krishna started for Hastinapur.

At the advice of Bhisma, king Dhritarastra ordered his sons to make grand preparations to give Krishna a royal reception. He came, and was received by the Kurus with great honour and respect.

We need not narrate the speeches that Kirshna made to the blind king and to his proud and wicked son. * We shall quote here what Bhisma said.

He thus addressed Durjadhana,—"Krishna hath spoken to thee, desirous of bringing about peace between kinsmen. If thou dost not act according to the word of the high-souled

* We refer our readers to the Udjoga Parvam, Mahabharata

Krishna, neither prosperity, nor happiness, nor what is for thy good, wilt thou ever have! The mighty armed Krishna hath said unto thee what is consistent with Virtue and Profit Accept thou that object, and do not, O prince, exterminate the Kuru race This blazing prosperity of the Kurus amongst all the kings of the earth, thou wilt, during the very life time of Dhritarastra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself of all thy counsellors, sons, brothers and kinsmen, of life,—if thou, O Durjadhana, transgressest the words of Krishna with truth and fraught with benefit to thyself —Be not the exterminator of thy race,—be not a wicked man,—let not thy heart be sinful,—do not tread the path of unrighteousness! Do not sink thy father and mother in an ocean of grief!"

Then the weak blind king with tears in his eyes entreated his son to give up the idea of war, but Durjadhana sat obdurate Then Bhisma again addressed him thus —

As long as two Krishnas – Arjuna and Krishna are not accoutered with mail,—as long as that mighty bow-man Judhisthira, having modesty for his armament, doth not cast angry glances on thy troops,—before that,—let hostility cease As long as that mighty warrior Bhima is not stationed in the midst of his division, -before that, let hostility cease! As long as fierce winged shafts do not fall upon the delicate bodies of the assembled kings, let hostility cease!"

"Let that elephant among men, Judhisthira, the just, receive thee with embrace while thou salutest him bending thy head O Durjadhana, let that king, distinguished for the liberality of his sacrificial presents, place on thy shoulder that right arm of his, the palm of which beareth the makrs of the banner and the hook. Let him, with red fingers, decked with gems, pat thy back while thou art seated O

prince, saluted with reverence by the Pandu princes, smell thou their heads and converse with them affectionately."

" And beholding thee united with thy heroic brothers, the sons of Pandu,—let all the Kurus shed tears in joy. Let the tidings of this cordial union be proclaimed in the cities of all the kings. Let the earth be ruled by them with feelings of brotherly affection, and let thy heart be freed from jealousy and wrath."

But all entreaties were in vain. Durjadhana determinedly said: —" As long as I live, even that much of our land which may be covered by the point of a sharp needle shall not be given by us unto the Pandavas."

There ended the matter. There was absolutely no chance any longer for peace There would be war, —and there would be the extermination of the ill-fated Kurus.

CHAPTER XI

BHISMA AS GENERALISSIMO

Both parties prepared for war and invited their respective friends and relatives, kings and potentates, to come at once to their aid.

Durjadhana collected an army of eleven *Akshauhini* of soldiers, whereas the Pandavas collected seven. Both the armies marched to the great field of Kurukshetra.

Then Durjadhana consulted with his counsellors and thought of inducing the great Patriarch of the Kurus, the venerable Grandsire Bhisma, to assume the chief command of his army.

He knew Bhisma was bound by his great vow to protect him and his brothers, and therefore, he would be bound to fight for him even against the Pandavas. It was possible for the sun to rise in the west, but it was not possible for Bhisma to transgress his great solemn vow. The wicked Durjadhana did not hesitate to take advantage of this weak spot of the great Patriarch.

He went with all his brothers to the Grandsire of the Kurus, and with joined hands thus meekly addressed him:—"Without a Commander, even a mighty army is routed in a battle like a swarm of ants. The people always defeat their foes in battle who appoint a skilled, brave and sinless Commander who observes the good of the forces under him. As regards thee, thou art equal to Indra himself, and thou always seekest my good. Incapable of being slain, thou art devoted to virtue. Be thou therefore our Commander.

Bhisma with solemn voice thus replied:—"O prince, the Pandavas are as dear to me as ye yourselves. Therefore certainly I shall seek their good as well. But I shall fight

for you, owing to the vow I made for my mother Satyavati. But I shall fight for ten days only, —when I know I shall be felled by that great bow-man Arjuna. The sons of Pandu are incapable of being killed by me, but I shall slay every day ten thousand warriors, not more not less."

But there is another understanding on which I may willingly become the Commander of thy forces. The charioteer's son, Karna, always boasts of his prowess. Let him fight first."

Karna replied in anger, "As long as Bishma lives, O prince, I shall never fight. After Bhisma is slain, I shall fight with Arjuna."

Thus most unwillingly Bhisma assumed the chief command of the Kuru army, because he was bound by his solemn vow. He never dreamt that his vow would produce such disastrous results and he would have to fight with his most beloved Pandavas. He agreed to take the command of the Kuru army, but at the same time he determined to die on the tenth day of the battle.

He was now over hundred years of age but still he was full of vigour and youthful energy; he was still the greatest general and warrior of the Aryan Land. With the stupendous army of the Kuru king, he marched towards the holy field of Kurukshetra to give battle to his dear, beloved and favourite grandsons, the Pandavas. We need not attempt to describe the feelings of the revered old Grandsire, for they cannot possibly be described. But so true was he to his solemn vow, that knowing full well the unrighteous nature of the Kuru cause, he, with sad and sore heart, was obliged to fight,—and that too with the Pandavas But as we have said, at the same time he resolved to die

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CHAPTER XII

THE GENERALS OF THE PANDAVA ARMY

The great Veda Vyasa himself thus describes the great Patriarch —

When Judhisthira heard that Bhisma, the high-souled son of Ganga, the foremost of all wielders of weapon, the Grand-sire of the Kurus, the head of all the kings, the rival of Vrihaspati, the preceptor of the celestials in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the creator himself in nobleness, and the sun in energy, and capable of slaying hostile hosts like the great Indra himself, was installed in the command of the Kuru army, he summoned all his brothers and all the great warriors and great Krishna also.

He thus addressed them :—"Make your rounds among the soldiers and remain carefully well prepared. Our first encounter will be with our Grandsire. Look you for seven leaders for the seven *Akshauhini* of my troops."

Summoning then Drupada and Virata, the ruler of the Sivis, Dhristadumna, the Panchala prince, King Dhritaketu, the prince Sikhandi of Panchala, and Sahadeva, the ruler of Magadha, king Judhisthira duly installed them in the command of his seven divisions.

And above them all was placed in command of all the troops Dhristadumna, the prince of Panchala.

And Arjuna was made the leader of all these high-souled leaders.

And great Krishna was made the leader of Arjuna and the driver of his chariot.

Thus both the contending armies selected their Generalissimos and different Generals and made all other preparations to begin the battle on the break of the morrow.

There will be deadly combat,—a combat to the bitterest end,—either death or victory was the watch-word of every warrior of the two armies.

The ancient chronicler thus describes the Pandava army on the eve of battle.

"And that vast army, commanded by Dhristadumna, consisting the four kinds of forces, namely, foot-soldiers, horse-soldiers, *i e,* infantry and cavalry, elephant and car-warriors, terrible as the earth herself, and guarded by mighty car-warriors, led by Bhima and Arjuna, could be compared with the vast ocean lying in stillness

And at the head of that vast force was that mighty bowman, Dhristadumna, the invincible prince of Panchala.

Then the Kuru Generalissimo, Dhristadumna, selected combatants from his army for setting them against particular warriors of the hostile force.

He fitted Arjuna against the charioteer's son Karna, Bhima against Durjadhana Dhristaketu against Salya, Uttamanga against Kripa. Nakula against Kritavarman, and Yajudhana against the ruler of Sindhu, Jayadratha He placed Sikhandin in the van, fitting him against Bhisma.

He urged Sahadeva against Sakuni and Chekitana against Sala, and the five sons of Draupadi against the Trigarthas; he urged Abhimanyu, the son of Arjuna, against Vrishasena, the son of Karna, as also against all the enemies, for he considered Abhimanyu as superior to Arjuna in battle. He kept Drona for his own share."

We shall see later on that Dhristadumna's choice was not misplaced, for all these warriors of the Pandava army were able to kill the heroes that were fitted against them.

In order to show what a great hero and warrior Bhisma was, even at this age, we shall now describe both the contending armies as told by the great Patriarch himself.

As we are narrating the life of Bhisma only, we need not

say, that we shall not describe the whole of the great battle of Kurukshetra. We shall narrate only those incidents in which great Bhisma appeared.

But let us first say what Bhisma himself said of the two armies and of their different Generals.

CHAPTER XIII

THE WARRIORS OF THE KURU ARMY

Thus Bhisma described the various warriors, *Rathins* and *Athirathins*, of the Kuru and the Pandava armies.

"A *Rathin* is a car-warrior who is able to fight with a certain number of the warriors of the opposite party,—the warriors of four kinds, namely, car-warriors, horse-men, elephant-men and foot-soldiers, all fighting together against the *Rathins*.

A *Maharathin* is a warrior who is capable of fighting with ten thousand bow-men, battling together. An *Athirathin* is an warrior of prowess still greater than that of a *Maharathin*.

We quote the description of the *Rathins*, *Maharathins* and *Athirathins* of both the armies as described by Bhisma to show against what a stupendous force and army the great Patriarch of the Kuru race had to fight and had to keep it at bay continuously for ten days. This will show what a great warrior Bhisma, even at this time when he was over hundred years of age, was. We shall first show what a great hero and warrior and general he was, then we shall show what a vastly learned man he was.

On being asked about the different heroes of the two armies, Bhisma thus replied :—

"Listen about the *Rathins* of the Kuru army. Hear also who are *Rathins* and who are *Athirathins*. There are in the Kuru army many thousands, many millions and many hundreds of millions of *Rathins*. I shall name the principal ones amongst them.

Firstly Durjadhana with his brother, Dushasana and others is one of the foremost of *Rathins*. They are skilled in

striking and proficient in cutting and piercing. They are great charioteers and great elephant-drivers They are all very skilful in wielding the clubs, darts, swords and buckles

That foremost of all warriors, Kritavarma, is an *Athirathin* He will destroy many of the enemies In my opinion, the ruler of the Madras, Salya, is also an *Athirathin*. This warrior boasts that he is equal to Krishna in battle He, having abandoned his sister's sons, has come to join the Kuru army.

That bowman, Bhurisrava, the son of Somadatta, is a leader of leaders of all car-warriors He will certainly kill many thousand warriors of the Pandava army.

The king of the Sindhus, in my opinion, is equal to *Rathins* He has great hostility towards the Pandavas, and therefore will fight with them with all his might

Sudhakhina, the ruler of the Kambhojas, is equal to a single *Rathin* His Kambhojas are all great warriors

Coming from the country of Mal asmati, Nila, is one of the *Rathins* of the Kuru army He will fight and annihilate thousands of the enemy

Accomplished in battle and of fierce energy and prowess, the two princes, Vinda and Anuvinda of Avanti, are both considered as being two great *Rathins* Like a couple of male elephants, the leaders of the herds, will wipe out many thousands of the Pandava army

The five royal brothers of Trigartha are in my judgment foremost *Rathins* The sons of Pandu provoked hostilities with them, therefore they will not spare the Pandavas

Lakshmana, the son of Durjadhana, and the son of Dushasana, these two young tigers among men, are both unretreating in battle In the prime of youth, of delicate limbs, endued with great activity, these two princes, these two car-warriors in my opinion are two of our best *Rathins* They are certain to achieve great feats

Dandahara is equal to a single *Rathin*. King Vrihatvala,

the ruler of the Koshalas, is also equal to a single *Rathin.* He will exert powerfully in battle.

Kripa, the son of Saradwat, is a leader of leaders of all car-warriors. He is invincible,—he will do wonders.

Sakuni, the maternal uncle of Durjadhana, is equal to a single *Rathin.* His troops are irresistible when rushing to battle.

The mighty bow-man, Ashwathama, the son of Drona, ever passes all bow-men. Acquainted with all modes of warfare, he is a *Maharathin.* Though he is a great warrior, learned in wielding every arm, yet there is one great defect in him, in consequence of which I do not regard him either as a *Rathin* or a *Maharathin.* This degenerate one is exceedingly fond of life,—life is very dear to him.

That tiger among kings, Paurava, is one of the *Maharathins.* Capable of breaking the ranks of the car-warriors of the enemy,—he is, in my opinion, one of the foremost warriors of the Kuru army.

The famous Vrihatvala is equal to a single *Rathin.* Vrisasma, the son of Karna, is one of the foremost of car-warriors of the Kuru army and he is a *Maharathin.*

Jarasanda is one of the foremost of *Rathins.* Never retreating from battle, brave and heroic, great Valhika in my opinion is an *Athirathin.*

That destroyer of foes, Satwavana, is a *Maharathin* The chief of the Rakshasas, Vusha, is a *Maharathin.* He is the best of the *Rathin* amongst the Rakshasa warriors. The ruler of Pragjotisha, great Bhagadatta, is the foremost of all who can manage an elephant; he is also skilled in fighting from a car. He is a *Maharathin.*

The brothers, Achala and Vrisha, are *Rathins.* Young and handsome, they possess great prowess.

As regards this dear friend of Durjadhana, this one who is boastful of his skill in battle, this vile boaster who always

urges the Kuru princes to quarrel and fight with the Pandavas, this vain man, this son of a charioteer, Karna, is neither a *Rathin* nor an *Athirathin*. He in my judgment is only half a *Rathin*

CHAPTER XIV

BHISMA AND KARNA

This speech of Bhisma regarding Karna clearly and distinctly shows what opinion great Bhisma held about Karna, the counsellor, guide and friend of Durjadhana. This also shows that the great Patriarch of the Kurus was dead against this war, and against the wicked deeds of the Kurus.

Drona too also held the same view. He hastened to say, "Yes, – what you have said is true. He boasts on the eve of every battle, but he is always seen to retreat from every engagement. In my opinion also, Karna is but half a *Rathin.*"

It is needless to say that Karna did not take the words of Bhisma lying down. As the abuses hurled on the old Bhisma by Karna enhances the glory of Bhisma and shows his high and noble character in the greatest relief,—we shall quote it in *extenso.*

Karna said—"O Grandsire, though I am innocent, yet from your aversion for me, you mangle me thus, according to your pleasure. I tolerate all this for the sake of Durjadhana. Indicating me as a half *Rathin*, you regard me as worthless, as if indeed I were a coward; what doubt is there in this? I do not speak an untruth when I say that you are an enemy of the whole Universe, specially of the Kurus. The king, however, does not know this."

"Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are equally brave,—and you, from your hatred of merit, seek to disunite them by calling one a *Rathin*, ano[illegible] *Maharathin*, and another an *Athirathin.* O old Ku[illegible] years, nor wrinkles (this shows the very old age [illegible] Patriarch),

nor wealth, nor possession of friends, would entitle a Kshatrya to be regarded as a *Maharathin*. Influenced by envy, and acting from ignorance, you have indicated *Rathins* and *Atirathins* according only to your own caprice. O Durjadhana, judge properly. : Let this wicked Bhisma who only try to harm you be abandoned by you. Your warriors, if once disunited, can with difficulty be united again. Your main army, under such circumstances, can with difficulty be united; far greater the difficulty will be in uniting an army collected from the various provinces. Behold, O Durjadhana, the doubt of success has already arisen in the hearts of your warriors This Bhisma weakens our energy in our very presence. Where is the task of ascertaining the merits of *Rathins* and *Atirathins*? I alone will withstand the army of the Pandavas. Bhisma is superanuated, he is of wicked soul, he is impelled by the very Fates to be the victim of the Pandavas Alone he challenges the whole Universe! Of false vision, he regards none else as a man. It is true the *Sastras* teach us that the words of the old should be listened to. That, however, does not refer to those who are very old, for these in my judgment become children again."

"Alone I will exterminate the Pandavas. But the fame of such a feat will attach to Bhisma, for this Bhisma, O Monarch, has been made by you the Commander of your forces, and the renown always attaches to the leader and not to those that fight under him. I will not, therefore, O King, fight as long as this one is not slain. When he has been laid low, I will then fight with all the *Maharathins* of the enemy, fighting together.

Bhisma coolly and calmly replied : —" This burden, as vast as the ocean, in the matter of Durjadhana's battle with the Pandavas, will be taken up by me. I have thought of it for many years past. When I have agreed to

assume the command, and when the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, O charioteer's son, that you live. Else old though I am, and young in years though you are, I would quell your desire for battle and crush your hope of life."

"They that are good do not approve of self-praise. Infamous wretch, know that I indulge in this little boast, because I am enraged for various reasons. Obtaining you as the embodiment of strife, a great calamity is ready to overtake the Kurus. Strive then to slay the enemies. Be a man, fight with Arjuna whom you always challenge. I should very much like to see you come out of that encounter with your life."

Nothing could be a grander speech than this. Every word breathes the spirit of the man.

King Durjadhana hastened to pour oil on the troubled water. He entreatingly said, "O Grandsire, cast your eyes on me. Great is the business that is at hand I know both of you will render me great services. Tell me, O Great Grandsire, who are the *Rathins* and *Athirathins* amongst our enemies."

Crafty Durjadhana thus turned the conversation, and great Bhisma was obliged to speak of the warriors of the Pandava army.

CHAPTER XV

THE RATHINS OF THE PANDAVA ARMY

Bhisma said, " If you want to learn it, listen to me then. The king himself, Judhisthira, is a mighty *Rathin* , without doubt ; he will run in the field of battle like a man of blazing fire.

" Bhimasena is regarded as equal to eight *Rathins.* In an encounter with the club, - even with arrows,—there is none equal to him Endued with the strength of elephants, in energy he is superhuman

As regards Arjuna, there is not among the two armies any brave car-warrior that can be regarded as his equal. Let alone men, it has not been heard by us that even among celestials, *Asuras, Uragas,* Rakshasas and Yakshas, there ever was born before or there ever will be born hereafter, any car-warrior like unto him

Inflamed with wrath, possessed of great might and prowess, incapable of being baffled, that mighty armed warrior, while protecting his army, will certainly annihilate your troops Myself and venerable Drona, are only the two warriors and no third car warrior, can advance against Arjuna But he is skilled and young, while both of us are old and worn out '

This is speaking in plain words, " O you wicked man, you have no chance against the Pandavas

Bhisma continued —"All the five sons of Draupadi are *Maharathins* Virata s son, Uttara, is in my opinion one of the *Rathins*

The mighty armed Abhimanyu is a leader of leaders of car-warriors Indeed that young hero is equal in battle to Arjuna himself or Krishna Remembering the suffer-

ing of his father and uncles, he will put forth all his prowess.

The brave Satyaki is a leader of leaders of car-divisions. Foremost among the heroes of the Vrisni race, he is endued with great wrath and is perfectly dauntless.

Uttamangas, O king, in my judgment is an excellent car-warrior. Yadhamanga of great prowess also is, in my opinion, an excellent car-warrior.

All these chiefs own many thousands of cars and elephants and horses, and they will fight reckless of their very lives, from desire of doing what is agreeable to the Pandu princes.

Invincible in battle, those tigers among men, old Virata and old Drupada, are in my opinion *Maharathins.* Though old in years, both of them are devoted to the observance of Kshatrya virtues. In consequence of their relationship with the Pandavas, these two great bow-men will derive additional strength from the strength of their affection. Acording as the cause is, so all strong-armed men become heroes or cowards.

That subjugator of the hostile cities, Sikhandin, the son of Drupada, is in my judgment one of the foremost of Judhisthira's *Rathins.* He will fight in battle and earn great fame among your troops

Dhristadumna also, the Commander of the Pandava army, that mighty car-warrior, is in my opinion an *Athirathin.*

Kshattradharman, the son of Dhristadumna, owing to his immature years and in consequence also of his want of exercises is only half a *Rathin.*

The mighty bow-man, Dhrishtaketu, the heroic son of Sishupala, is a *Maharathin.* Kshattradeva, that subjugator of foes, is in my opinion one of the best *Rathins* in the Pandava army.

Those brave warriors among the Panchalas, namely,

Jayanta and Amitangas and the great warrior Satrajit are all high souled *Maharathins* Aja and Bhoja, both endued with great prowess, are *Maharathins.* Kashika, Sukumara, Nila, Surjadatta, Sankha and Madirashwa are all great *Rathins*

Vadrakshimi, in my opinion, is a *Maharathin* The Chetrayudha is one of the best of *Rathins* Those two mighty car-warriors, Chekitana and Satadhritti, are two of the best *Rathins* in the Pandava army Vaghadatta, and Chandrasena are undoubtedly two great *Rathins* Senvindu is regarded as equal to Krishna and Bhima That best of men, Kasya, is known to me as equal to one *Rathin* Drupad s son, Satyajit, is equal to eight Rathins Indeed being equal to Dhristadumna he might be called an *Athirathin* King Pandya is a *Rathin*, the mighty bowman Dhridadhnawan is another of the *Maharathins* of the Pandava army Kings Crimmat and Vasudava are both, in my opinion, *Athirathins* Rochaman is another *Maharathin* of the Pandavas The mighty bow man Kuntibhoja, the maternal uncle of Bhimasena, is in my opinion another *Athirathin*

These and many other powe ful and mighty rulers have joined the Pandava army, and I have agreed, O Durjadhana, to fight with them till death or victory

Arjuna and Krishna and other lords of earth that may be in the battle, all of them upon whom my eyes may fall, I will fight with and withstand, but I will not strike or slay Sikhandin if he attacks me hard You know my vow,—I never fight with one who is neither a man nor a woman

I openly declare, I will certainly slay all other kings, whom I may encounter in battle, but I will certainly not slay the sons of Kunti, who are as good grandsons of mine as you are'

CHAPTER XVI

BEFORE THE BATTLE

Next morning under a cloudless sky, all the kings urged by Durjadhana, marched out against the Pandavas. They had all purified themselves by bath, decorated their necks with garlands, and put on white robes. Having poured libations on the fire, and caused the Brahmans to utter benediction on them, they took up and raised their respective weapons

Endued with great prowess,—they set out, reposing confidence on one another and with singleness of purpose,—desiring to win the highest region in battle. They all solemnly believed that if they fall fighting they will go to the Eternal Heaven.

First came out Vinda and Aravinda of Avanti with their troops, then the Kekavas and the Valhikas,—all under the leadership of Bharadevaga's son.

Then came Ashmathama and greatly hoary headed Generalissimo of the Kuru army, Bhisma himself, followed by Jayadratha of the Sindhus, the kings of the southern and western countries, those of the hilly regions, Prince Sakuni with his Gandharas, all the chiefs of the eastern and northern regions, the Sakas, the Kiratas, the Yavanas, the Sivis, the Vasatas with their great *Maharathins* at their heads. This comprised the second division of the army.

Then followed the third and the last division, headed by Kritavarma and his troops and the ruler of the Trigartas with his men. Then came Durjadhana himself, surrounded by his men and followed by Sala, Bhurisrava, Salya and Vreshadratha with all their magnificent troops.

All these troops at the command of great Bhisma took

up their position in proper order at the other end of the field of Kuraskhetra.

Like Durjadhana, king Judhisthira also ordered out his heroic warriors, headed by his Generalissimo, Dhristadumna, the prince of Panchala.

In the first division were Dhristaketu, the king of Cehdi, Drupada's two sons, Juyodhana and Sikhandin, and also the two young Panchala princes, Yadhumanya and Uttamangas, with all their brave and invincible troops.

In the second division marched out prince Abhimanyu and Vrihanta, and the five sons of Draupadi with Dhristadumna himself at the head. They were supported by Bhimasena and Arjuna.

Last of all king Judhisthira marched out himself, accompanied by king Virata and king Drupada and the other monarchs on his side.

We shall not trouble our readers by describing at length the dispositions of the two contending armies,—we shall not quote the long descriptions of these two armies as given in the Mahabharata.

Our concern is only with our hero, the great Patriarch of the Kuru race,—the noble, good, virtuous and heroic Bhisma. · What is necessary to delineate his great heroism and generalship, we shall quote only that portion from the ancient chronicler.

CHAPTER XVII

ON THE FIELD OF KURUKSHETRA

Entering Kurukshetra, the powerful Pandavas desirous of victory, advanced against the Kurus. Approaching the army of Dhritarastra's sons, – ever invincible,—ever bold and reckless, they stationed themselves with their troops on the western part of the plain, facing the east. King Judhisthira caused tents by thousands to be set up according to rule beyond the region called Samantapanchaka.

Seeing from the distance the top of the royal standard of king Judhisthira floating in the air, with a white umbrella floating over his head, in the midst of thousands of elephants, and surrounded by his brothers and friends, Durjadhana began to array his troops against those of the Pandu King.

Thus both the armies filled with joy stood face to face for battle on the great field of Kurukshetra like two agitated oceans.

Then the Kurus and the Pandavas made certain covenants and settled the rules regarding the different kinds of combat.

They were the following : –

(1) Persons equally circumstanced must fight each other, fighting fairly.

(2) Those who engaged in contests of words should be fought against with words.

(3) Those that left the ranks should never be attacked or slain.

(4) A car-warrior should have only a car-warrior for his antagonist.

(5) Similarly a warrior on an elephant should fight only with one who is on an elephant.

(6) A horse-man should fight with a horse man, and a foot-soldier only with another foots-oldier.

(7) Guided by considerations of fitness, willingness, daring, and might, one should strike another, always giving notice

(8) No one should strike another who is unprepared, or panic striken

(9) One engaged with another,—one seeking quarter,—one retreating or flying,—one whose weapon is rendered unfit,—one not in armour,—all these men should never be attacked or struck.

(10) Car drivers and charioteers, animals yoked to cars and chariots, or animals carrying weapons, players on drums and other musical instruments, and blowers of conchs, should never by any means be struck

The above will show how honourably and fairly both the Pandavas and the Kurus agreed to fight with one another. We have not the least doubt that they were distinctly due to the influence of the noble and virtuous Bhisma, the great Kuru patriarch Thus both the parties prepared themselves for a fair fight

When, the combatants were arrayed according to rule, Durjadhana thus addressed his brother, —" O Dushashana, let cars be speedily directed for the protection of Bhisma, and do you speedily urge all our divisions to advance. That has at last come to me of which I had been thinking for a series of years, namely, the meeting of the Pandavas and the Kurus at the head of their respective troops I do not think, there is any act more important for us in this battle than protect-ting our venerable grand father. That high minded Patriarch had said—

I will not slay Sikhandin It is heard that he is neither a man nor a woman For this reason, he should be avoided by one in battle

For this, our Grandsire should be particularly protected. Let all my warriors take up their positions, resolving to kill Sikhandin as soon as possible. Let also all the troops from the east, the west, the south, and the north, accomplished with every kind of weapon, protect the Kuru Patriarch. Even the powerful and mighty lion, if left unprotected, may be slain by a jackal. Let us not, therefore, allow Bhisma to be slain by Sikhandin like the lion slain by the jackal. Yudhamanya protects the left wheel and Uttamangas protects the right wheel of the chariot of Arjuna, driven by Krishna himself. Protected by these two, Arjuna himself protects Sikhandin. O brother, act in such a way that Sikhandin may not get opportunity to kill our dear grandfather."

CHAPTER XVIII

BHISMA'S SPEECH TO HIS ARMY

When that memorable night passed away, loud became the noise made by the various Generals,—all shouting "*Away—away.*'

The stupendous armies of the Kurus and the Pandavas, rising at the first dawn of the morning, completed all their arrangements for the deadly combat. On that day on which the battle commenced, *Soma* approached the region of the *Pitris* The seven large planets, as they appeared in the firmament, all looked like fire. Then Bhisma,—summoning all the Generals, all the monarchs, heroes and warriors, thus addressed them.—

"Ye Kshatryas, ye heroes, the broad door is open to you for entering heaven by falling in battle. Go ye through it to the regions of Indra and Brahma. The Rishis of olden time have shown you this golden path. Honour ye yourselves by engaging in battle with attentive minds. Nabhaga and Yajati, and Mandhatri and Nahusa and Nriga were all crowned with success and obtained the highest region of bliss by feats like those that you are going to accomplish. To die of disease at home is sin for a Kshatrya. The death that he meets with in battle is his eternal duty."

Thus addressed, the kings, looking very beautiful on their excellent cars, proceeded to the heads of their respective divisions. Only Karna, with his friends and relatives, laid aside his weapons and retired at the rear of the army, because he had vowed that he would not fight so long as Bhisma was not killed.

Without Karna then, the Kuru army marched onwards, making the sky resound with their lion-like roars.

The earth was vastly agitated by the sounds of conchs, drums, tabors and cymballs, of the trumpetting of the elephants, the neighing of the horses, and the clatter of the wheels of thousands of chariots.

And with his large Palmyra-Standard decked with five stars, Bhisma, the Generalissimo of the Kuru army, in his white robes, looked like the resplendent sun himself

Then all the warriors with their respective troops took up their positions as Bhisma ordered.

Then king Judhisthira, disposing his own troops in counter array against the divisions of Bhisma, thus addressed them :—

"The Pandavas have now disposed their forces in counter array agreeably to what is laid down in the *Sastras.* Ye sinless ones, fight fairly, desiring to enter the highest heaven."

In the centre of the Pandava army was Sikhandin and his troops protected by Arjuna. Dhristadumna was in the van supported by the mighty Bhima. Judhisthira was seated in a chariot. Adorned with an excellent Standard, variegated with gold and gems, he stood in the middle of his elephant division. His pure white umbrella, with ivory handle raised over his head, looked exceedingly beautiful. Many great Rishis walked around him, uttering words of blessing and praise.

Thus face to face they stood, ready for the mortal combat, to win victory or heaven by death.

CHAPTER XIX

BHISMA'S WORDS TO JUDHISTHIRA

Then something happened that took away the breath of both the armies. We shall quote the ancient chronicler.

"Then beholding the two armies that looked like two oceans, ready for the encounter and continuously moving, the heroic king Judhisthira, the just, putting off his armour and casting aside his excellent weapon, and quickly descending from his chariot, with joined hands, proceeded on foot, facing the east, towards the direction where the hostile host was standing.

Seeing him proceed thus towards the enemy, Arjuna immediately jumped from his car and hastened to him, accompanied by his brorheis and Krishna. The principal kings too, filled with anxiety, all hastened towards the king. All the Pandava brothers eagerly said, "What are you doing, O king, that abandoning us, you proceed on foot to the hostile host !"

But king Judhisthira did not reply, but continued to proceed. All grew anxious,—to them thus spoke Krishna, the good and the great. "His object is known to me. Having paid his respects to all his superiors such as Bhisma, Drona and Kripa, and Salya, he will then fight with the foe. It is heard in the histories of the olden times that he who, having paid his respects according to the Ordinance unto his preceptors and his kinsmen revered in years, fights with those that are his superiors, is sure to obtain victory in battle. This is also my opinion."

When the Kuru army saw that Judthisthira was coming towards them, they became gloomy. They all said, "He is coming to Bhisma and Drona to ask their help and protection. What will Bhisma do and say ?"

—

Great was the curiosity of both the armies in respect of Bhisma and Judhisthira.

In the meanwhile king Judhisthira, entering the Kuru army, proceeded towards Bhisma, his Grandsire. Seizing his feet with his two hands, the royal son of Pandu, Judhisthira thus addressed.

"I salute thee, O Grandfather, O invincible hero. With thee we shall do battle. Grant us thy permission Give us also thy blessing."

The great Bhisma said :—"O son, I am much gratified with you. O king, do battle and obtain victory. Whatever else you are desiring to obtain in battle, do you obtain it all. Solicit the boon you desire to have from me A man is a slave of wealth but wealth is no one's slave. The Kurus have bound many men by their wealth. Bound am I by my vow. Battle excepted, what do you desire to have from me?"

Judhisthira humbly replied :—"O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interest. Do battle, however, for the sake of the Kurus. This is my humble prayer to thee "

Bhisma said :—"O king, what aid can I render in this? I shall of course fight on the side of your foes Tell me what you have to say."

Judhisthira said :—"Therefore, O sire, I ask thee, I bow to thee, O Grandsire, tell us how we shall vanquish you who are ever invincible. Tell me this,—that is for my benefit."

Bhisma said :—"Indeed, O son, I do not see who can defeat me if I fight."

Judhisthira said :—"My salutations to thee, O sire. Therefore do I ask you this. Tell us, how your own death may be compassed by foes in battle."

Bhisma replied :—"I do not see the man who can vanquish

me in battle The time also of my death is not yet come Therefore come to me once again

Judhisthira took his grandfather's leave, and then saw Drona, Kripa and Salya, and getting their heart felt blessings, he returned to his camp

On the forenoon of that awful day, the terrible battle began

CHAPTER XX

THE GREAT BATTLE

For ten long days Bhisma fought with the Pandava army and showed his extraordinary generalship and heroism. For ten long days, the Pandavas were routed with great slaughter.

We shall not tire out our readers by describing at length this great carnage. We shall describe only the most important events in this great battle. We need not say that we shall strictly follow the original.

In that fearful combat, the great Patriarch of the Kuru race, Bhisma, with bow incessantly drawn to a circle, shot arrows of blazing points, resembling snakes of virulent poison. He seemed to be present every where like a circle of fire. The Pandavas and the Panchalas saw him as if multiplied thousandfold. There was none who could look at him—so resplendent he looked. What they all saw were only the innumerable arrows shot from his bow.

Thus the vast army of king Judhisthira was mercilessly slaughtered, and it gave in every direction. And although the heroic leaders of the Pandava army made great efforts, yet they could not check the flight of the great car-warriors of their army, attacked and overwhelmed as they were by the dreadful arrows of the invincible and now fearful Bhisma. The great Pandava army was so hopelessly routed that no two persons could be seen together.

Seeing the army thus miserably routed, Krishna addressed his friend and relative thus :—"The time is now come, O Arjuna, which was desired by you. Strike Bhisma or you will lose your senses. In times gone by, you remember, you said in the assembly of kings, 'I will slay all the warriors of Durjadhana, even headed by Bhisma and Drona.

Make now your those words true. Behold, your army is hopelessly routed by the great Patriarch of the Kuru race."

Arjuna then replied, "O, our guide and friend, take my chariot before Bhisma. I shall throw down that invincible hero, our revered grandsire."

Then there was a combat that the world never saw—between the grandsire and the grandson.

The great Patriarch was highly pleased with the heroism and skill of Arjuna and applauded him thus:—"Excellent, O great and mighty hero, excellent! Such a mighty feat is indeed worthy of you. I have been highly pleased with you. Fight hard with me, O son."

But Arjuna never fought with his whole heart; he avoided as much as possible to strike him. Consequently Bhisma easily routed the whole Pandava army.

The ancient chronicler then writes:—"Beholding that those foremost of kings were flying together from the field of battle and marking the mildness with which Arjuna fought, and beholding also that Bhisma was exerting himself very powerfully in battle and that the Kurus were rushing from all sides, the high-souled Krishna, unable to bear it all, said aloud: "They that are retreating are indeed retreating. They that are yet staying, let them also go away. Behold, I myself will throw Bhisma down from his car and kill all their followers."

Saying this, Krishna threw aside the reins of the steeds, and jumped down from the chariot, whirling his fearful discus.

And seeing that foremost of men, that divine personage Krishna was advancing with the discus in his arm, the venerable Patriarch of the Kuru race thus addressed him,— "Come, come, O lord of the Gods, O thou that hast the Universe for thy abode. I bow to thee, O Lord of the Universe! Forcibly throw me down from this excellent car, O thou that art the refuge of all creatures. Slain here by thee,

O Krishna, great will be my good fortune both in this world and the next. Great is the respect thou payest me, O lord! My dignity will be celebrated in the three worlds."

Hearing these words of great Bhisma, Krishna impetuously rushing towards him thus replied, "Thou art the root of this great slaughter on earth. Thou wilt behold wicked Durjadhana slain today. A wise minister who treaded on the path of righteousnes should restrain a king who is wicked-minded. Such a wretch should be abandoned as one whose intelligence has been misdirected by destiny."

Bhisma thus replied, "O Krishna, destiny is all powerful. The Jadus, for their benefit, abandoned Kansa, and you killed him. I said this to the blind king, but he did not mind it. It is all destiny, O Krishna."

In the meanwhile, Arjuna, jumping down from his chariot, ran after Krishna and caught him from behind. But Krishna was rushing onwards; he dragged Arjuna after him. But Arjuna seized with great force his two legs and succeeded in stopping him at the tenth step.

Then Arjuna bowed down his head to Krishna and thus said:—"O friend and guide, quell this wrath of yours. You art the refuge of the Pandavas. I swear, O Krishna, by my sons and brothers that I will not withdraw from the acts to which I have pledged myself. At your command, I shall certainly annihilate the Kurus."

Hearing Arjuna's promise and oath, Krishna smiled and returned to the chariot. He again took up the steeds and the fearful battle again began,—now more fearful than ever.

CHAPTER XXI

THE CONSULTATION OF THE PANDAVAS

For ten long days this fearful battle raged and the Pandava army was almost annihilated. Judhisthira was filled with despair. Then on the night of the ninth day, the Pandavas and the Panchalas and all their friends and allies sat down for a consultation.

The ancient chronicler says.—

"All these mighty persons coolly deliberated about that which was beneficial for them in the present fearful circumstances.

King Judhisthira reflecting for a long time said these words, casting his eyes on Krishna.

"Behold, O Krishna, the high-souled Bhisma of fearful power. He crushes my troops as an elephant crushes a forest of reeds. We dare not even look at that high souled warrior. Like a raging conflagration, he licks up my troops. There is no chance of victory against Bhisma. What is the good of unnecessary slaughter? I no longer desire for battle, let me again retire into the forest. As an insect rushing into a blazing fire, meets only with death, so I with my army rush into death by fighting with Bhisma. O Krishna, tell me what should I do.

Krishna thus replied, "O king, you should not give yourself up to grief when you have such heroic brothers by your side. They are able to slay Bhisma. If necessary, O king, I will fight with Bhisma and slay him before all the Kurus. He that is an enemy of the sons of Pandu, without doubt, is my enemy also. They that are yours are mine and they that are mine are yours. Your brother Arjuna is my friend, relative and disciple. I will, O king, cut off my

own flesh and give it away for the sake of Arjuna, and I know he too can lay down his life for me. Arjuna has vowed that he would slay the old Patriarch and he will do it,—therefore you need not despair."

On hearing these words of Krishna Judhisthira replied—"I know I shall conquer the very Gods, when, O Krishna, I have you as my protector. But for my victory even, I can not ask you to deviate from your word. I shall not ask you to fight. Bhisma, our revered grandsire, told me—*I will give you counsel, but fight I shall never for you.—I am bound by my vow.* Therefore, O Krishna, let us all go once more to our grandsire and ask his counsel. Let us ask him the means of his own death. He will truly give us beneficial counsel. I will do in battle what he will say. He will give us counsel as to the means of our victory. We were children and orphans,—by him we were reared, and he is our grandsire, the father of our father, him I desire to slay, O fie on the profession of a Kshatriya!"

Krishna thus replied "O king, what you say is true. Let us go to Bhisma and ask him the means of his death. Asked by you in particular, he will certainly tell the truth. Let us ask him his advice and then we will fight according to the advice that he will give us."

All the heroes of the Pandava army approved this, and on the very same night the Pandava king accompanied by Krishna and his brothers, proceeded to the tent in which Bhisma was resting after the day's fearful fight.

CHAPTER XXII

THE MEANS OF BHISMA'S DEATH

When the Pandavas reverentially bowed to the Kuru grandsire, he welcomed them with these words, "Welcome, O Krishna, welcome, O Arjuna, welcome to you, O king Judhisthira, welcome, O Bhima, O Nakula and Sahadeva ? What am I to do now for enhancing your joy ? Even if it be exceedingly difficult of achievement, I will yet do it with all my soul '

On hearing these affectionate words of the noble grandsire, king Judhisthira with a cheerless heart lovingly thus spoke :—

"O all-knowing mighty grandfather, tell us how shall I gain victory and how shall we attain our own kingdom ? How also this terrible destruction of men and beasts could be stopped ? How, O mightiest of mighty heroes, can we withstand you O grandsire ? You do not give your foes even a minute hole to pick in you You are seen in battle with your bow ever drawn to a circle. What man is there, O grandsire, who can venture to vanquish you ? My army has been almost annihilated by you Tell me, O grandsire, how may we vanquish you in battle so that we might regain our just kingdom and my army does not meet with destruction ?

Bhisma thus replied,—"O king O grandson, as long as I am alive victory cannot be yours After I am vanquished and slain in battle, you will have victory , therefore if you desire victory, smite me down without delay I give you permission, strike me as you please After I am slain, all the rest will be slain , therefore do as I bid you

Judhisthira said —'We cannot vanquish you, if you, O grandsire, do not tell us how to do it You are incapable to be vanquished by any in the three worlds"

Then the noble and great Patriarch of the Kuru race told the Pandavas the means of his own death. Is there any such grand example in any of the literature of the world?

Bhisma said—"What you say, O Pandava hero, is not untrue, but if I lay aside my weapons, any one can slay me. Listen attentively to this."

"One that has thrown away his weapons, one that has fallen down, one whose armour has slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says—*I am yours*; one who is a female, one who bears the name of a female, one who is no longer capable of taking care of one's self, one who has a single son, one who is a mean man, with these I never fight."

"Again seeing an inauspicious sight, I would never fight. That mighty car warrior, Prince Sikhandin of Panchala, who is in your army, was a female before, but subsequently became a male. You all know the story. Let mighty Arjuna, keeping Sikhandin before him, attack me with his sharp arrows."

"When that inauspicious omen will be there, specially in the form of one that was a female before, I will never fight with him and I will lay aside my weapons. Obtaining that opportunity, let Arjuna quickly cut me down. Then your victory will be certain. Do this as I bid you. After my fall, you will be able to destroy all the Kurus."

Such noble-mindedness and self immolation could be found in none else than the noble and great Bhisma.

The Pandavas took the dust of his feet on their head and returned to their camp. But Arjuna was overwhelmed with grief and shame and he thus sorrowfully addressed his friend and guide Krishna.

"O Krishna, how shall I fight in battle with our beloved grandsire who is heroic, wise and noble, the Patriarch of our race? He is the father of my father. While a child, I once

climbed up on the lap of this high-souled hero and called him *Father*. To which he replied, *I am not your father, but your father's father*. How can I slay such a man ! O, let our army perish ! Whether victory or death, I will never fight with my beloved grandfather."

To him Krishna thus replied :—

"O Arjuna, you vowed before, that you will slay Bhisma in battle. Now as a Kshatrya, you can not recede from your vow. Throw that invincible hero down from his chariot only,—that would not be slaying him. He will then die at his will. If you do not disable the great invincible old hero, victory cannot be yours. That which has been destined before, O Arjuna, must happen. It cannot be otherwise Destiny is supreme Great Brihaspati said —"One should slay his dearest friend and relative who is worthy of every reverence and love if he comes as a foe, or if he comes to destroy him. O Arjuna, this is the eternal duty of all Kshatryas."

Arjuna did not say any thing ; he consented to throw down great Bhisma from his chariot to morrow, keeping the Panchala Prince Sikhandin in front of him. He knew full well that Bhisma would not strike any one when he would see such evil omen as Sikhandin standing before him

CHAPTER XXIII

THE LAST DAY'S BATTLE

Mahabharata Bhisma Parva Chap. XXII. says :—

"On every succeeding morning your generalissimo, Bhisma, son of Santanu, sometimes placed your troops in the human, sometimes in the celestial, sometimes in the Gandharva and sometimes in the Asura Buhas. With innumerable great car warriors roaring like the very Ocean, the army of Dhritarastra's son, arrayed by Bhisma, stood ready for battle, facing the west. O king, your army looked terrible, but the Pandava army appeared to me very large and invincible, for Arjuna and Krishna were its leaders.

"In the centre stood Shikhandin and his men protected by Arjuna. Dhristadumna was in the front protected by Bhisma. O King, the southern division of the army was protected by that great Bowman, the handsome Yuvudhana, that foremost of the Satwata heroes, who was equal to Indra himself. It was adorned by the excellent standard decked with gold and gems. It was furnished with golden traces. He stood in the middst of his elephant corps. His milk-white umbrella, with ivory handle, held over his head, looked exceedingly beautiful. Many great Rishis walked round the king uttering the words of praise. Many priests Brahmans, Rishis, Siddhas, as they walked round him chanted hymns in his praise. They wished the destruction of his enemies by the help of Japas and Mantras, efficacious drugs and various propitiatory ceremonies. The illustrious Pandava chief then gave away to the Brahmans kine, fruits flowers, golden coins and cloths. He marched like Indra, the chief of the celestials.

"Arjuna's car, furnished with hundreds of bells, decked with gold, fitted with excellent wheels endued with the

effulgence of fire and yoked with best steeds, looked as brilliant as one thousand suns On this grand car, which was driven by Kesava (Krishna) stood the ape-bannered hero with Gandiva (bow) and arrows in his hand,—a great bowman whose equal there is none on earth or none will be

'He who assumes the most terrible appearance for crushing your sons, he who without any weapon but only with his bare arms pounds to dust men, horses, elephants, that mighty armed Bhimasena, that Vrikodara, accompanied by the twins (Nakula and Sahadeva), protected the (Pandava car-warriors Seeing the invincible Vrikodara like a fearful lion of sportive gait,like a proud leader of a herd of elephants, like the great Indra himself, your soldiers with their strength weakened by fear, began to tremble like elephants sank in mud

'Thereupon lion like roars, clamourous shouts, the blare of cow-horns and the sounds of drums, cymbals and tabors, rose in both the armies The soldiers of the enemy rushed upon us, and we also rushed upon them with loud shouts The vast armies of the Kurus and the Pandavas shook in that fearful and sanguinary battle by the sounds of conchs and cymbals, as a forest is shaken by the wind

'Then all the brothers, your sons, Durjodhana and others shaking their bows and taking out long arrows, surrounded that great bowman Bhima and covered him with a shower of arrows The sons of Draupadi, the son of Subhadra Abhimanyu, Nakula Sahadeva, Dhristadumna, all rushed against the warriors of Durjodhana's army and tore them asunder with sharp arrows as the summits of mountain peaks are broken down by the thunderbolts

" Under the command of your son, the warriors rushed upon the army at the head of their respective troops Fearful was the roar mingled as it was with the lion-like shouts of the warriors, and the fearful din made by the sounds of

conchs and drums, and made by the elephants and horses of the kings rushing to the charge While fighting or retreating or rallying again, neither the men of our side nor those of the enemies could be distinguished But your uncle Bhisma shone transcending all those countless hosts in that fearful and terrible battle

"The twang of the bow-strings, the heavy tread of infantry, the furious neighing of horses, the falling of sticks and iron-hooks, the clash of weapons, the jingle of bells round the necks of elephants rushing upon one another, the clatter of the wheels of cars that resembled the roars of cloud, all these mingled together produced a hair stirring uproar. All the Kuru warriors, reckless of their lives rushed upon the Pandavas with cruel intentions. Taking up a fearful bow that resembled the rod of death, the son of Santanu Bhisma, rushed upon the Pandavas Arjuna also, taking up his bow Gandiva of world wide fame, rushed upon the son of Ganga, Bhisma, on the field of battle Though mighty Bhisma pierced Arjuna with his arrows yet he could not make him waver.

"The great bowman Satyaki rushed against Kritavarma The fight between these two heroes was extremely fearful and hair-stirring Satyaki wounded Kritavarma and Kritavarma wounded Satyaki with loud shouts, and they thus weakened each other. Pierced all over the body with arrows these two great warriors shone like two blossoming Kinsukas, when they are adorned with flowers in Spring

The great bowman Abhimanyu fought with Brihannala, the ruler of Kosola, who overthrew the charioteer of the son of Subhadra The king Yudhisthira himself fought with the king of Madra who cut off his bow Thereupon Judhisthira took up another stronger bow and called aloud to his adversary—"Wait He then covered the king of Madra with a shower of arrows

CHAPTER XXIV

THE FALL OF BHISMA

Thus day after day the battle was fought, and every evening the Pandava army returned to its camp defeated and mangled, crest-fallen and routed. There was no chance of its victory, so long the great Bhisma was alive. The Pandava army was dwindling down every day; thousands and thousands had fallen. The Kuru army was full of ecstacy, but the Pandava camp had been filled with despair. Krishna knew that all this was due to Arjuna's half-heartedness in fighting with Bhisma. He saw Arjuna did not fight with his grand-father as he should have done. He avoided him, and if he fought with him, he hardly ever seriously hurt him. There was none else in the Pandava army who could defeat or kill the great Kuru chief We believe this incident is based on fact. It is natural for Arjuna to fight with half-heartedness with his beloved grand father, and it is also natural that Krishna should take some steps to incite Arjuna to kill Bhisma. What he did was no doubt the best that could be possibly done under the circumstances to make Arjuna fight with all his might

If the old Patriarch was not killed there was no hope for the Pandavas; their army would be annihilated before great Bhisma would leave off his bow at the end of the tenth day of his generalship of the Kuru army Krishna deter mined to make Arjuna fight with all his might and kill Bhisma, his grand-father though he be.

We shall once more quote the ancient chronicler. "Then seeing the great prowess of Bhisma and the mildness with which Arjuna fought, and also seeing that Bhisma was showering a continuous shower of arrows in the battle

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and that he was appearing like the all-consuming sun in the midst of the two armies, and marking also that the hero Bhisma was killing the foremost warriors of Judhisthira's army and that he was making a great havoc amongst his troops as if the hour of dissolution had come, the exalted Krishna, that slayer of hostile heroes, that high-souled one, was unable to see what he saw. He thought that army of Judhisthira could not survive that slaughter, for Bhisma was capable of destroying all the Daityas and Danavas in a single day; with how much ease then could he kill the Pandavas with all their soldiers and followers!"

"The vast army of the illustrious Pandava King began to fly away. The grandson of Sini, Satyaki, saw Arjuna was surrounded by many thousands of horse and foot soldiers and car-warriors and elephant-men. Having seen Krishna and Arjuna thus surrounded by infantry and elephants and horses and cars on all sides, that foremost of all wielders of arms, that chief of the Sinis, Satyaki, soon went to that place. That foremost of heroes, the Sini chief Satyaki, quickly rushed upon those troops and soon came to Arjuna's aid. He then thus addressed the troops of Judhisthira who were all frightened by Bhisma, and whose elephants, horses, cars and numberless standards had been mangled and broken to pieces, and who were all flying away from the battle-field, "O warriors, where do you go? This is not the duty of the virtuous men as declared by the ancients. O foremost of heroes, do not violate your pledges; observe your own duties as heroes

We have here rejected one incident being improbable and apparently fictitious. It is said that when it was found that it was impossible for the Pandavas to defeat or to kill Bhisma, Judhisthira, after consulting with Krishna, went to his grand-father Bhisma to ask how he could be killed. And this is what Bhisma said:—"O son of Pandu, what you

have said is indeed true. I am indeed incapable of being vanquished by the celestials and the Asuras united together with Indra at their head. If I lay aside my weapons, mighty car-warriors may then slay me. One who lays his weapons aside, one who is fallen, and whose armour and standard have been shattered, one who runs away, one who is panic-stricken, one who says 'I am yours,' one who is a female, one who bears a feminine designation, one who is disabled, one who has got only one son, and one who is a mean fellow,—with these I do not fight. Hear also, O foremost of kings, about the vow that I have formerly taken. Beholding any inauspicious sign I would under no circumstances fight. That mighty car-warrior, O king, that son of Drupada, who belongs to your army, who is known under the name of Shikhandin, who is wrathful in battle, valiant and ever attended with victory, he was a female before, but afterwards attained to manhood. You all know how all this came to pass. Let the heroic Arjuna clad in mail placing Shikhandin in front of him assail me with exceedingly sharp arrows. Beholding then an inauspicious man in the person of him who was female before, but afterwards man, I will not strike, though I may be armed with arrows. Availing himself of that opportunity, let Pandu's son Dhananjaya quickly pierce me on all sides. Except the illustrious Krishna or Dhananjaya, I do not find any one in the three worlds who can slay me in battle. Therefore let Arjuna armed with weapons and exerting in battle to the best of his abilities and wielding his excellent bow overthrow me in battle with arrows of various descriptions."

But it would be found later on that notwithstanding the presence of Shikhandin, Bhisma fought with Arjuna and did not leave off his arms, though, of course, he did not strike the Panchala prince Shikhandin. "Shikhandin speedily covered the grandsire Bhisma with a shower of arrows.

But disregarding those arrows, your sire Bhisma, wrought up with wrath, engaged to fight with Arjuna with innumerable shafts."

This is not the only occasion where it is found that Bhisma fought with Arjuna and others, notwithstanding the presence of Shikhandin. He did it many times over, therefore this story is apparently a fiction. It was most probably added to the original story at some subsequent date in order to save Arjuna from the calumny of killing his own grand-father. And on the evening of the tenth day, the old Patriarch of the Kuru race, the greatest warrior of the age, the noble and good Bhisma *fell.* The ancient chronicler says :—"There was not even a space of two fingers in all his body that was not mangled with shafts. Thus your uncle, mangled with the keen-pointed darts shot by Arjuna, just little before sunset, fell down from his car on the field before the very eyes of your sons Then at the overthrow of Bhisma, loud lamentations of "Alas" and "Oh" were heard among the kings. Beholding the illustrious grandsire's fall, they all became dejected and depressed at heart. That foremost of all bow-men, that mighty armed hero, fell like an uprooted standard placed in honour of Indra, causing the earth to tremble. Covered with arrows, he did not touch the earth's surface. Then as that mighty bow-man, that foremost of all beings, lay prostrate on his arrowy bed, he marked the sun to be then in the southern solstice; and that hero, considering that hour to be inauspicious for paying his debt to Nature, did not allow his senses to depart. Then desirous of yielding his life up during the northern solstice, the grandsire of the Kurus, Bhisma, though fallen on earth, still retained his vital breaths.

When the grandsire of the Kurus, possessed of great strength, was overthrown, O foremost of the Bharatas, your

sons knew not what to do. Then the Kurus grew totally confounded, and Kripa and Durjodhana and others began to wail aloud. With their senses deprived in consequence of grief, they remained inert and did not think of fighting. They could not then rush against the Pandavas as if their thighs were locked. When that unslayable son of Santanu, Bhisma, endued with great prowess was overthrown, O king, the destruction of the Kuru princes became apparent.

Though Bhisma fell, he did not then die. It is said he had the power of dying at pleasure. Finding that the sun was then in the southern solstice, Bhisma did not give up his life, for to die at such a time was inauspicious. He waited for the northern solstice. He died many days after the end of the battle. At the conclusion of the war, the Pandavas went to pay their respects to the wounded hero and prayed to him tell them something on religion, morals, statesmanship etc. The entire Santi Parva, the biggest Parva of the Mahabharata, contains Bhisma's teachings to the Pandavas.

CHAPTER XXV

AFTER THE FALL OF BHISMA

When the Kuru grandsire, Bhisma, fell down, cries of sorrow were heard all around and the greatest confusion prevailed in the Kuru army. When the Kuru preceptor Drona heard of the fall of the great Kuru Patriarch, he swooned away. Orders were given by both the king Durjodhana and the king Judhisthira to cease fighting.

We shall quote the ancient chronicler.

"After the troops of both armies had, according to their orders, ceased to fight, the kings of both the armies putting off their armours, all went to Bhisma. Desisting from the fight, thousands of other warriors then proceeded towards the high-souled Bhisma like the celestials towards the 'Lord of all creatures.

Approaching Bhisma who was lying on his bed of arrows, the Pandavas and the Kurus stood there, having offered them their salutations. Then Santanu's son Bhisma of righteous soul addressed the Pandavas and the Kurus who having reverenced him thus, stood before him with joined hands.

Bhisma thus addressed them—"Welcome to you, Ye blessed ones. Welcome to you, Ye mighty car-warriors. Gratified am I with your sight,—Ye that are equal to the very Gods."

Thus addressing them with his head hanging down, he once more said,—"My head is hanging down greatly. Let a pillow be given to me."

The kings then fetched many excellent pillows that were very soft and made of delicate fabrics. The grandsire however desired them not. That tiger among men then said

unto those kings with a smile, "These, O kings, do not become a hero's bed."

Then looking at Arjuna, he said, "O son, my head hangeth down, give me a pillow such as you regardest to be fit."

Arjuna said with all respect and humility—"O foremost one among the Kurus, O thou that art the first among all wielders of weapons, command me, O invincible one, for I am thy slave What shall I do, O beloved and dear grandfather."

Bhisma replied,—" O son, my head hangs down, O Arjuna, get me a pillow, that would become my head. You know the duties of the Kshatryas and you are endued with great intelligence. Give me a pillow, my beloved boy."

Saying *So be it*, Arjuna took up his great bow and a number of straight arrows and obtaining the permission of the illustrious Kuru Patriarch, he sent into the earth three keen arrows and supported on them the head of the venerable wounded hero.

Bhisma was much gratified. He said,—" O my beloved son, you have truly given me a pillow that becomes my head."

Then he thus addressed the assembled kings,—" Behold ye the pillow that the son of Pandu has given me. I will lie on this bed till the sun turns to the northern solstice. Those kings that will then come to me will see me yield up my life. Let a ditch be dug here around me, so that I may quietly lie in Yoga. As for yourselves, O kings, *abandon enmity and cease from fighting.*"

Then there came to him many skilful surgeons with proper appliances to pluck out the arrows from his body.

Seeing them the great Patriarch said,—" Let these physicians, after proper respect being paid to them, be dismissed with presents of wealth. Brought to such a plight what need

have I now of physicians? I have won the most laudable and the highest state ordained in Kshatrya observances Ye kings, lying as I do on a bed of arrows, it is not proper for me to submit now to the treatment of physicians With these arrows on my body, ye rulers of men, should I be burnt!'

Reverentially saluting that high souled great hero, and circumbulating him three times and stationing guards all around for his protection, those heroes, the Kurus and the Pandavas went away towards their own camps, their hearts plunged into grief and thinking of what they had seen and what they had heard

Early next morning, all the kings, the Pandavas and the Kurus, went to pay respect and honour to the dying hero They saluted that foremost of the Kurus, that greatest of all great heroes, who was lying on hero s bed They then all stood round him with folded hands

Maidens by thousands gently showered over him powdered Sandal wood and fried paddy and garlands of flowers And women and old men and children and spectators all approached great Bhisma to pay him respects and to be honoured by his sight Musicians, songsters, actors and dancers all came to play before him

The Kurus and the Pandavas brought there excellent viand and cool water But the venerable hero said, "I can not, O kings, now use any article of human enjoyments I am removed from the pale of humanity I am lying on the bed of arrows I am waiting only for the auspicious northern solstice

There looking at Durjodhana, he said,—'Let this battle end with my death, O Son Make peace with the Pandavas Let my dying words be acceptable to thee This is what I regard to be beneficial to yourself and the Kuru race Abandoning your wrath, let peace be made with the Pandavas

Let friendly relations be restored with the death of your old grandsire Bhisma. Let the remnant of warriors live. Relent, O king. Let half the kingdom be given to the Pandavas. Let king Judhisthira go to Indraprastha. O chief of the Kurus, do not achieve a sinful notoriety among the kings of the earth by incurring the reproach of meanness and becoming a fomentor of intestine dissensions. Let peace come to all with my death ! Let these rulers of earth cheerfully mix with one another. Let father get back the son, let sister's son get back the maternal uncle. If from the want of understanding and possessed by folly, you do not listen to these timely words of mine, you will have to repent greatly. What I say is true. Therefore desist *even now.*"

Saying these words, the great hero became silent and applied himself to *Yoga*.

Can any thing be grandeur than this dying speech of the great Patriarch !

CHAPTER XXVI

THE END OF THE BATTLE

We need not describe any further the great battle that was fought on the field of Kurukshetra After the fall of the great Patriarch, the battle was fought only for a few days

Drona was the generalissimo only for two days when he was killed by the Panchala Prince Dhristadumna Karna was in command only for a day on the eve of which he was slain by Arjuna After the fall of Karna, the Kuru army broke away,—even Durjodhana fled from the field, but he was overtaken and killed by Bhima

As all these do not concern our hero,—we need not unnecessarily increase the bulk of this work by narrating this battle at length

All through the battle, the Great Hero lay on his heroic bed of arrows, waiting for a hero s death, and passing his time in meditation and Yoga

At last the battle was over, the bitter blood-shed had ceased Peace had been gained at the sacrifice of almost half of the Aryan race.

The great kingdom of Hastinapur had been flooded with the tears of orphans and widows The Kurus that had survived the fearful battle fled away in all directions from the fear of the vengeance of their hereditary foes the Panchálas The ever-smiling and prosperous kingdom of Kurujangala had turned into a fearful desert

Judhisthira wept and shed bitter tears His soft and ever gentle heart bled at the thought of the most lamentable plight to which he had brought the ever glorious kingdom of his forefathers He called Arjuna and his other brothers

and said that he was unable to live in such a kingdom amidst such a fearful weeping, he would go back to the forest and live away from all pomp and gandeur It is far more preferable to live on alms than to have the sovereignty of such a desert empire. Arjuna, Bhima, Draupadi and every one else attempted to console him and to induce him to go to Hastinapur and to assume the sovereignty, but the gentle-hearted Pandava king put a deaf ear to all their entreaties he said he would go to the forest to make propitiation for the great sin he had committed by killing his kinsmen and friends

At last the great Vrisni prince, the guiding spirit of the Pandavas, Krishna, spoke At his word the weak minded Judhisthira got heart He then in great solemnity and grandeur entered the city of Hastinapur where he was in due form installed on the ancient throne of the great Kurus as the king of all the kings of the Aryan lands

Krishna then asked the Pandava king to wait upon the old Patriarch of the Kuru race, the venerable Bhisma, who was then lying wounded, waiting for the auspicious Northern solstice to give up his soul to God He asked Judhisthira to learn from the dying hero all that ought to be learnt by a king about religion, morals, statesmanship, diplomacy, politics and domestic life

Krishna thus spoke to Judhisthira —' O king, I was thinking of that foremost of all persons conversant with morality and duty. After that tiger among men, the great Bhisma shall have ascended heaven, the earth will look like a moonless night Therefore, submissively approaching Bhisma, question him about what you may desire to learn Inquire of him about the four branches of knowledge, i.e., on Morality, Profit, Pleasure and Salvation, about the sacrifices and the rites laid down for the four orders about the four modes of life, and about the duties of kings When Bhisma

the foremost of the Kuru race will disappear from the world, every kind of knowledge that he possesses will disappear with him. It is for this I urge you to go to him now when he is alive."

Judhisthira at once acceded to the request of his great friend and guide Krishna. They then all accompanied by many learned men and Rishis started for the place where Bhisma lay.

They all saluted him most reverentially and took the dust of his feet. Then the Rishis thus addressed the Pandava king:—

"The time has come for you to question Bhisma on subjects of morality and religion, for the great Patriarch is about to expire. He is about to cast off his life breaths. Do you all therefore solicit him to discourse to you. He is acquainted with the varied duties of all the four orders. Solicit him therefore without delay."

Thus addressed king Judhisthira said,—"There is no one else except Krishna who can question the grandsire. Therefore, O Krishna, do thou speak first. You are the foremost of all of us and you are conversant with every duty and practice.'

Thus addressed, the illustrious Krishna approached the great Kuru Patriarch, Bhisma, the wise and virtuous, with due respect and honour.

CHAPTER XXVII

REQUEST FOR KNOWLEDGE

Krishna thus reverentially addressed the dying hero —

"Hast thou, O great hero, passed the night happily? Has thy understanding become unclouded? Does thy knowledge, O sinless one, shine in thee by Inward Light? I hope thy heart no longer feels pain and thy mind is no longer agitated"

Bhisma said —"Burning, stupifaction, fatigue exhaustion, illness and pain have all left me All that is passed, all that is future and all that is present, I behold as clearly as a fruit placed in my hand All the duties declared in the Vedas, all those laid down in the Vedantas, I behold clearly I have acquired an auspicious understanding

Krishna said,—"Sire, you are old in age, you are vastly learned in the *Sastras*, you are pure and holy The duties of a king as well as of every thing are all known to you Not a fault has ever touched you from your birth You are learned in all the *Dharmas*, therefore, like a father, teach these kings morals, religion, statesmanship and all else they ought to know,"

Bhisma said, "O Lord, you are the source of all *Dharmas* and *Karmas*, you know every thing Why dost thou not teach Judhisthira and the Pandavas and all these kings all that they ought to know I am in my death bed and my memory is failing."

Krishna replied:—"O Sire, as long as the earth will last, so long will thy fame travel with undiminished lustre through all the worlds Whatever thou wilt say will be regarded as authoritative as the declarations of the Vedas. Those that will act according to thy declarations will obtain

the foremost of the Kuru race will disappear from the world, every kind of knowledge that he possesses will disappear with him It is for this I urge you to go to him now when he is alive"

Judhisthira at once acceded to the request of his great friend and guide Krishna They then all accompanied by many learned men and Rishis started for the place where Bhisma lay

They all saluted him most reverentially and took the dust of his feet. Then the Rishis thus addressed the Pandava king —

"The time has come for you to question Bhisma on subjects of morality and religion, for the great Patriarch is about to expire. He is about to cast off his life breaths Do you all therefore solicit him to discourse to you He is acquainted with the varied duties of all the four orders Solicit him therefore without delay '

Thus addressed king Judhisthira said,—" There is no one else except Krishna who can question the grandsire Therefore, O Krishna, do thou speak first You are the foremost of all of us and you are conversant with every duty and practice

Thus addressed, the illustrious Krishna approached the great Kuru Patriarch, Bhisma, the wise and virtuous, with due respect and honour

hereafter the reward of every meritorious act. For this reason, O venerable grandsire, I request you to teach these kings. They are all sitting round thee eager to gain knowledge from thee. Do thou speak unto them,—do thou teach them."

Bhisma replied,—"As you ask, O Krishna, I shall discourse on the subject of duty. My speech and mind have become steady, through your grace, O Lord. Let the righteous souled Judhisthira question me about morality and duty."

Krisnna said :—"Having pierced with arrows those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, king Judhisthira, for very shame, ventures not to approach you"

Bhisma said :—"As the duty of the Brahmans consists of the practice of charity, study, and penances, so the duty of Kshatryas is to abandon their bodies in battle. A Kshatrya should slay even sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty."

After Bhisma had spoken thus, king Judhisthira with great humility approached him and stood with folded hands before him. He first took the dust of his feet.

Bhisma, smelling his head asked him to take his seat and then said with affection,—"Ask me what you desire to know without any anxiety."

Judhisthira with deep humility said :—"Persons conversant with duty, and morality say that kingly duties constitute the highest science of duty. I humbly think that the burden of those duties is exceedingly onerous. Do thou, O beloved grandsire, therefore discourse on those duties. Do thou, O father, discourse in detail on the duties of kings.

BHISMA

HIS LIFE & TEACHINGS.

PART III.

Kingly Duties

BHISMA

HIS LIFE & TEACHINGS.

PART III.

Kingly Duties

INTRODUCTORY.

In beginning to place before our readers the great Teachings of Bhisma, we must say a few words. It is said that the whole of the Teachings that the *Santi Parvam* of the Mahabharata contains are those of the great Kuru Patriarch. Those that have taken care to read this largest *Parvam* of the Mahabharata will admit that it is full of repetitions, exaggerations and contradictions. But it contains many gems which it is not easy to pick up from this great mass of literature that covers over thousand pages.

Therefore all of the Teachings that Santi Parvam contains cannot by any means be the teachings that were really delivered by the old Kuru chief. This Parvam might be called a great store-house of teachings put into it by every sort of religious teachers who made the celebrated Mahabharata the medium to publish their opinions.

Unless we throw away much of the rubbish, we cannot get to the gems We have tried humbly to do this. We have carefully avoided repetitions, exaggerations and contradictions;--we have sorted the teachings and placed them under different heads, and we have humbly tried to place them before our readers in as lucid and simple language as possible.

We have arranged these grand teachings into the following eleven heads.

1. The general Kingly Duties.
2. The particular Kingly Duties.
3. The four orders of men, and their respective Duties
4. The four modes of life and their respective Duties.
5. Virtue and Vice.
6. General Ethics.
7. Domestic Morality.

8. Dharma.
9. Artha.
10. Kama.
11. Moksha.

We shall now begin to quote the Teachings, keeping us as much as possible to the original. We have made an humble attempt to place before our readers the Teachings, that were most probably delivered by Bhisma in reality. We can say this much that these Teachings are the grandest in the world and should be carefully read and studied by all

CHAPTER I.

THE FIRST DAY'S TEACHINGS.

GENERAL KINGLY DUTIES.

Bhisma thus began—

"I shall first tell you, O beloved King, about Kingly Duties."

"In the first place the King should form desire of pleasing his subjects,—wait with humility upon the Gods and the Brahmans,—always bearing himself agreeably to the Ordinance. By worshipping the Deities and the Brahmans, the King pays off his debt to Duty and Morality, and receives the respect of his subjects. O son, you should always exert with promptitude, for without promptitude of Exertion, mere Destiny never accomplishes the objects cherished by Kings. These two, *viz.*, Exertion and Destiny are equal in their operation. Of them, I regard Exertion to be superior, for Destiny is ascertained from the results of what is begun with Exertion. Do not indulge in grief, if what is commenced ends disastrously, for you should then exert yourself in the same act with redoubled attention. This is the high duty of Kings.

There is nothing which contributes so much to the success of Kings as Truth. The King, who is devoted to Truth, finds happiness both here and hereafter. Similarly, as regards Kings, there is nothing that so much inspires confidence in them as Truth. The King, who is possessed of every accomplishments and good behaviour, who is self-restrained, humble, and righteous, who has his possessions under control, who is of handsome features and not too enquiring, never loses prosperity. By administering justice, by attending to these three, *viz.*, concealment of his own weaknesses,

ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct *that* is straightforward, the King obtains prosperity. If the King becomes wild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled Therefore, do you observe both kinds of behaviour. There is no treasure more valuable to Kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the Scriptures, indeed, among every kind of citadel, that which consists of the ready service and the love of the subjects is the most impregnable. Therefore, the King, who is possessed of wisdom, should always show compassion towards the four Orders of his subjects. To gratify your subjects, you must not, however, O son, always behave with forgiveness towards everybody, for the King that is mild is regarded as the worst of his kind, like an elephant that is left of fierceness. In the Scriptures composed by Vrihaspati, a Sloka was sung in days of old applicable to the present matter. Hear it, O King, as I recite it! "If the King happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides. The King, therefore should not always be mild. Nor should he be always fierce He should be like the vernal sun, neither cold nor so hot as to produce perspiration By the direct evidence of the senses, by conjecture, by comparisons, and by the Canons of the Scriptures, the King should study friends and foes You should avoid all those evil practices that are called *Vyasanas* It is not necessary that you should never indulge in them What, however, is needed is that you should not be attached to them. He that is attached to those practices is prevailed over by every one. The King, who cherishes no love for his people inspires the latter with anxiety The King should always bear himself

towards his subjects as a mother towards the child of her womb.

Hear the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, ever so, without doubt, should Kings conduct themselves towards their subjects. The King that is righteous should always behave in such a manner as to avoid what is dear to him, for the sake of doing that which would benefit his people. You should not ever abandon fortitude. The King that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear.

You should not indulge in jests with your servants; listen to the faults of such conduct If the master mingles too freely with them, dependants begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the King, accepting bribes, practising deceit, and obstruct the business of the state. They cause the state to rot in abuses, falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master. They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, and they do not fear to even speak of him with levity before others. If the King becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's. His counsellors, assembled in court, openly indulge in such speeches as are beyond his power !

This is a wicked attempt.—If, the King becomes angry

they laugh, nor are they gladdened if favours be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety, they set at naught the King's commands. If the King's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to the king. They wish to sport with the king as with a bird tied in a string, and always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest,, these and many other evils spring from it.

CHAPTER II.

THE SAME CONTINUED.

Bhishma said,—The King, O Yudhishthira, should always be ready for action. That King is not worthy of praise who, like a woman, is destitute of exertion. In this connection, the holy Usaras has sung a Sloka. Listen to it with attention, O King, as I recite it to thee! "Like a snake swallowing up mice, the Earth swallows up those two, viz, the King that is averse to battle and the Brahman that is exceedingly attached to wives and children." You should bear this always in your heart!

Make peace with those foes with whom according to the Ordinance peace should be made, and wage war with them with whom war should be waged. Be he your preceptor or be he your friend, he that acts inimically towards your kingdom, consisting of seven limbs, should be slain. There is an ancient Sloka sung by King Marutha, agreeably to Vrihaspati's opinion, about the duty of King. "According to the internal provision, there is punishment for even the preceptor, if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints." Vahu's son, King Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas. Asamanjas, O King, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile. The Rishi Uddalaka cast off his favourite son Swetaketu, afterwards of rigid penances, because the latter used to invite Brahmans with deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duties of Kings.

The King should not covet the wealth of others He should in time give what should be given If the King becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity With soul cleansed of vices, the King should be able to govern his wrath, and all his conclusions should be conformable to the Scriptures He should also always pursue Morality and Profit and Pleasure and Salvation judiciously The King should always conceal his counsels in respect of these three, viz, Morality, Profit and Pleasure No greater evil can befall the King than the disclosure of his counsels

Kings should protect the four Orders in the discharge of their duties It is the eternal duty of Kings to prevent a confusion of duties in respect of the different Orders The King should not repose confidence on others than his own servants, nor should he repose full confidence on even his own servants He should, by his own intelligence, look after the merits and defects of the six essential requisites of sovereignty The King who is observant of the laches of his foes, and judicious in the pursuit of Morality, Profit and Pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by present of wealth, deserves praise

The King should administer justice like Yama and amass wealth like Kuvera He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions He should feed those that have not been fed, and enquire after those that have been fed Possessed of sweet speech, he should speak with a smiling,—and not with a sour, countenance He should always wait upon those that are old in years, and repress procrastination He should never covet what belongs to others He should firmly follow the behaviour of

the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous, he should give it unto them that are righteous.

The King should himself be skilful in smiting. He should practise liberality. He should have his soul under control. He should dress himself with splendour. He should make gifts in season and be regular in his meals. He should also be of good behaviour. The King, desirous of obtaining prosperity, should always bind to his service men that are brave, devoted, incapable of being deceived by foes, well-born, healthy, well behaved and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, never unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders. His conduct towards them, before or behind, should be the same. The King who behaves in this way never comes to grief.

That crooked and covetous King, who suspects everybody and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That King, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by the foes. If overcome, he soon regains his position. If the King is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence. He is the best of kings who has wisdom, who is possessed of liberality, who is ready to take advantage of the laches of foes, who has agreeable

features, who is conversant with what is good and what is bad for each of the four Orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is high-minded, who is not wrathful by disposition, who is engaged in Sacrifices and other religious acts, who is not given to boasting and who vigourously prosecutes to completion all works commenced by him.

He is the best of kings in whose dominions men live fearlessly like sons in the house of their father. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a King whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it, whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to engage in disputes, and inclined to liberality.

That King earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy. That King truly deserves to rule whose spies, and counsels and acts, accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigus' race in the narrative called Ramacharita, on the subject of kingly duties. "One should first select a house. Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisitions? Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection of subjects. The protection the King grants to his subjects upholds the world." Manu, the son of Prachetas, sang these two verses respecting the duties of kings. Listen to them with attention. "These six

persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the Scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods."

Protection of the subject, O Yudhisthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty so much as this one. The divine Kavi Usanas of austere penances, the thousand eyed Indra, and Manu, the son of Prachetas, the divine Bharadwaja, and the sage Gaurasivas, all devoted to Brahmanand, have composed Treatises on the duties of kings. All of them praise the duty of protection in respect of kings. Listen to the means by which protection may be secured! Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, realisation of taxes with considerateness, never taking anything from the subjects capriciously and without cause, the selection of honest men for the discharge of administrative functions, heroism, skill, and cleverness in the transaction of business, truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means; the repair of buildings that are old or on the point of falling down, the infliction of corporal punishments and fines, regulated by observance of the occasion, never abandoning the honest granting of employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully

looking after the friends and allies, living in the midst of the enemy's country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked.

A readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him.—"By exertion the *Amrita* was obtained and sovereignty in heaven and on Earth. The heroes of speech gratify and worship the heroes of exertion. The King that is destitute of exertion, even, if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The King, even if possessed of strength, should not disregard a foe however weak. A spark of fire can produce a conflagration and a particle of poison can kill. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A King who is mild cannot obtain superior rank, the acquisition of which depends upon labour. A kingdom, coveted by all, can never be protected by simplicity. A King, O Yudhisthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a King falls into danger, he earns great merit." Even such should be the conduct of kings. I have now told you a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know.

CHAPTER III.

THE SECOND DAY'S TEACHINGS.

WHAT IS A KING?

Rising from their beds the next day, and performing the morning rites laid down in the Scriptures, the Pandavas on their cars proceeded to the field of Kurukshetra, and at approaching the sinless Bhisma, they enquired of that foremost of car-warriors, if he had passed the night happily. Saluting all the Rishis, and blessed by them in return, the princes took their seats around Bhisma. Then King Yudhisthira the just, having worshipped Bhisma duly, said these words with folded hands.

Yudhisthira said, "Whence arose the word *Rajan*, O Sire. Possessed of hands and arms and neck like others, having understanding and senses like those of others, subject like others to the same kinds of joy and grief, possessing with back, mouth, and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death, in fact, similar to others in respect of all the attributes of humanity, for what reason then one man, viz., the king, governs the rest of the world, numbering many men possessed of great intelligence and bravery.'

Bhisma said,—"With concentrated attention, O son, listen to it in detail as to how in the Krita age Sovereignty first began. At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived righteously, protecting

one another, they found the task after sometime to be pain ful. Error then began to assail their hearts. Having become subject to error, the perceptions of men came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject of error, all of them became covetous. And because men sought to obtain objects which they did not possess, another passion called lust of acquisition got hold of them. When they became subject to lust, another passion named wrath soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not be done. Unrestrained sexual indulgence set in. Men began to utter what they choose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When these confusions set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, righteousness was lost.

When both the Vedas and Righteousness were lost, the Gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahma Having gratified the Divine Grandsire of the Universe, the Gods, afflicted with grief, said unto him, with joined hands,—'O God eternal, the Vedas have been afflicted in the world of men by covetousness and error. Through loss of the Vedas, O Supreme Lord, Righteousness also has been lost ? Do thou then, O Grandsire, think of that which would benefit us, that the universe, created by thy power, may not meet with destruction' Thus addresed, the Self-born and Divine Lord said unto them, 'I shall think of what will do good to all. Ye foremost of Gods, let your fear be dispelled !' The Grandsire then composed by his own intelligence a Treatise consisting of a hundred thousand lessons. In it were treated the subjects of Virtue, Profit and Pleasure The Self-born designated them as the Triple Aggregate. He

treated a fourth subject called Emancipation whose meaning and attributes are different.

The Triple Aggregate in respect of Emancipation also are according to the attributes of Goodness, Passion, and Darkness, and another, a fourth, viz., the practice of duty without hope of bliss or reward in this or the other world. These were treated in it.

Another Triple Aggregate connected with Chastisement *viz.*, Conversation, Growth, and Distinction, was also treated in it.

Another Aggregate of Six, consisting of the hearts of men, place, time, means, overtacts, and alliances, and cause, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*viz.*, agriculture, trade &c.) and the very extensive branch of learning called Punitive Legislation, were laid down in it.

The subjects also, *viz.*, the behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kind, conciliation, fomenting discord, gifts, and chastisement, () King, with toleration as the fifth, were fully treated in it.

Deliberation of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, *viz.*, bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail.

The four kinds of time for making journeys, the details of the Aggregate of Three, the three kinds of victory, viz., that secured righteously, won by wealth, and that obtained by deceitful ways, were described in it.

The three kinds of attributes, viz., bad, middling, and good of the aggregate of Five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it.

Chastisement of two kinds, viz., open and secret, were indicated.

The eight kinds of open chastisements as also the eight kinds of secret chastisements were dealt with in detail.

Cars, elephants, horses and foot-soldiers, impressed labourers, crew, and paid attendants of armies, and guides, taken from the country which is the seat of war, these are the eight instruments of open chastisement or forces acting openly. The use and administration of moveable and immoveable poison were also mentioned in respect of the three Kinds of things, viz, wearing apparel, food, and incantations. Enemies, allies and ministerials,—these also were described.

The diverse characteristics of roads (to be taken, as dependent on stars and planets &c.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and their use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle arrays, strategies, and manœvres in war, planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons, and how to prevent disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and feirce wild tribes and fire-raisers and poisoners and forgers, by producing disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants by producing alarms, by honouring those among

the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, sorting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called *Vyasanas*, the attributes of kings, the qualification of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependants, suspicion against every one, the avoidance of heedlessness, the acquisition of subjects unattained, the improving of objects already acquired, gifts to deserving persons, expenditure of wealth for pious purposes, acquiring objects of desire, and dispelling danger and distress, were all treated in that work.

The fierce vices born of wrath, and those born of lust, in all of ten kinds, were mentioned in that Treatise. The four kinds of vices which the learned say are born of lust, *viz.*, hating, gambling, drinking, and sexual indulgence were mentioned in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned.

Diverse kinds of manliness and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications, the cutting down of large trees, siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes

and attire and the best means of manufacturing them, were all described.

The characteristics and uses of Ganaras, Anakas, Conchs, and Drums. O Yudhisthira, the six kinds of articles, *viz.*, gems, animals, lands, robes, female slaves, and gold and the means of acquiring them and of destroying them for injuring the foe, pacification of newly acquired territories, honouring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as Homa, the touch of auspicious articles, attention to and adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the reasonable infliction of punishment, honours paid to dependants in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a King, who lives in the midst of a dozen kings, should pursue in respect of the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise and improvement of the body and the practices of particular countries, tribes, and families, were all duly treated in that work.

Virtue, Profit, and Pleasure and Emancipation were also described in it. The diverse means of acquisition, the desire for all kinds of wealth, the methods of agriculture and other operations that form the chief sources of revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were all laid down in it.

All those means by which men might be prevented from deviating from the path of righteousness and honesty were all described in it. And because men are led to the acquisition of the objects of their existence by chastisement, or in other words, chastisement leads or governs every thing, therefore this Science is known in the three worlds as *Danda Niti* (the Science of Chastisement).

A person, upon the exhaustion of his merit, comes down from Heaven to Earth, and takes birth as a king conversant with this Science of Chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on Earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the Gods, no one transcends him. It is for this reason that every body acts in obedience to him and it is for this that the world cannot command him. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs.

It has been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It has been heard by us that a few amongst them, then assembling to-gether, made certain compacts, saying,—'He who becomes harsh in speech or violent in temper, he who seduces or abducts other people's wives, or robs the wealth of others, should be cast off by us'.—For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time, they proceeded in affliction to the Grandsire saying,—'Without a king, O Divine Lord, we are going to destruction, appoint some one as our king. All of us shall worship him and he shall protect us!'—Thus solicited the

Grandsire asked Manu. Manu, however, did not assent to the proposal.

Manu said,—I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.

Bhisma continued,—The inhabitants of the Earth then said unto him,—Do not fear. The sins that men commit will touch those only that commit them. For the increase of thy treasury, we will give thee fifth part of our animals and precious metals and a tenth part of our grain When our maidens also will become desirous of wedding, we shall give thee the most beautiful ones among them. Those among men who will become the foremost of all in the use of weapons and in riding animals and other vehicles shall proceed behind thee like the deities behind Indra! With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas. A fourth part of the merit which men will earn under thy protection will be thine. Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like Him of a hundred Sacrifices protecting the Deities Like the sun, scorching everything with his rays, go out for winning victories; crush the pride of foes.—Thus addressed by those inhabitants of the Earth, Manu possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, the inhabitants of the earth became inspired with fear and set their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties.

Thus, O Yudhisthira, the histories of all past events, the

origin of the great Rishis, the holy waters, the planets and stars and the duties in respect of the four modes of life, the four kinds of Homa, the characteristics of the four Orders of men, and the four branches of learning, were all treated of in that work.

Whatever objects or things are on earth, were all included in that Treatise of the Grandsire. Histories and the Vedas and the Sience of Nyaya were all treated in it, as also penances, knowledge, abstention from injury in respect of all creatures, truth, falsehood and high morality. Worship of persons old in years, gifts purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this, since that time, O Monarch, the learned have begun to say that there is no difference between a God and a King. I have now told you every thing about the greatness of kings. What other subjects are there, upon which I shall next have to discourse?

CHAPTER IV.

THE THIRD DAY'S TEACHINGS.

THE DUTIES OF A KINODOM.

Yudhishthira said,—Tell me now, O Grandsire, what are the principal duties of a kingdom.

Bhisma said,—The election and coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicated by robbers. In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. The *Srutis* declare that in crowning a king, it is Indra that is crowned in the person of the king. A person who is desirous of prosperity should worship the King as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey to the Gods the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches a kingdom wrecked by anarchy, the people should go forward and receive the invader with respect. No evil is there greater than anarchy. Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra.

For these reasons, people desirous of prosperity, should elect and crown some person as their king. They, in whose countries anarchy prevails, cannot enjoy their wealth and wives., During times of anarchy, the sinful man derives great pleasure by robbing the wealth of other people. When, however, his ill-gotten wealth is snatched by others, he wishes for a kign.

It is evident, therefore, that in times of anarchy, the very wicked men even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave; women, again, are forcibly abducted. For these reasons the Gods created Kings for protecting the people. If there were no Kings on earth for weilding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water.

Thus, O Yudhisthira, those men on earth who desire prosperity should first elect and crown a king for the protection of all. Like disciples humbling themselves in the presence of preceptors, or the Gods in the presence of Indra, all men should humble themselves before the King. One that is honoured by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is over-ridden by foes If the King be over-ridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the King.

By such means the King will succeed in discharging his duties of protection and become irresistible. He should speak with smiles Addressed sweetly by others, he should address others sweetly Grateful to those that serve him firmly, devoted to those that deserve his respect and with passions under control, he should give unto others, their due. Looked mildly by others, he should look at them mildly, sweetly, and handsomely

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CHAPTER V

THE SPECIAL DUTIES OF KINGS

Yudhishthira said,—What other special duties remain for the King to discharge? How should he defeat his foes? How should he employ his spies? How should he inspire confidence in the four Orders of his subjects, his own servants, wives, and sons, O Bharata?

Bhisma said,—Listen, O Monarch, with attention to the various duties of Kings;—to those acts which the King or one that is in the position of a King, should first perform The King should first subdue himself, and then seek to subdue his foes How should a King, who has not been able to conquer himself, should conquer his foes? The conquest of these, *viz*, the aggregate of five, is regarded as the conquest of self The King that has succeeded in subduing his senses is competent to resist his foes He should place bodies of foot soldiers in his first frontier towns, parks and pleasure gardens, as also in all palaces where he himself goes, and within his own palace

He should employ as spies men looking like idiots or like those that are blind and deaf These should all be persons who have been thoroughly examined in respect of their ability, who are possessed of wisdom, and who are able to endure hunger and thirst With proper attention, the King should set his spies upon all his counsellors and friends and sons, in his city and the provinces, and in the dominions of the chiefs under him His spies should be so employed that they may not know one another He should also know the spies of his foes by himself setting spies in shops and places of amusement, amid concourses of people,

among beggars, in his pleasure gardens and parks, in meetings and conclaves, on the learned in the country, in public places, in places where he holds his own court, and in the houses of the citizens.

The King possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the King may derive much benefit

When the King, by a survey of his ownself, finds himself weak, he should then, consulting with his counsellors, make peace with a foe that is stronger. The King that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the King should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous and honest.

When the King finds himself threatened with dangers about to be overtaken by ruin, he should slay all offenders whom he had overlooked before, and all such persons as are pointed at by the people. A King should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue him from distress.

As regards military operations, a King who is confident of his own strength, should at the head of a large force, cheerfully and with courage give the order to march without proclaiming his destination, against one destitute of allies and friends, or already at war with another, and therefore heedless of danger from other quarters, or one weaker than himself, having first made arrangements for the protection of his own capital.

A King should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own. He should afflict the kingdom of the stronger

one by means of weapons, fire, and application of poison. He should also cause discussions amongst his counsellors and servants. Vrihaspati has said that a King possessed of intelligence should always avoid war for the acquisition of territory. The acquisition of dominion should be made by the three well known means of conciliation, gift, and disunion. The King that is possessed of wisdom should be gratified with those acquisitions that are made by means of conciliation, gift, and disunion.

The King should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth much or little as case may require, from the ten kinds of offenders mentioned in the Scriptures for the protection of his subjects.

A King should without doubt look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, he should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice.

The King should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The King who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of Kings and deserves great applause

The King should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of Sacrifices. All these qualities should permanently reside in a King.

If the King fails to administer justice, he can neither have heaven nor fame. If a King be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation,

he should devise proper means. Adopting the policy of conciliation and of producing discussions, he should devise means for waging war with the assailant.

He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns, or the outskirts of great cities, repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well protected He should himself withdraw all stores of grain from the open country into his forts. If that becomes impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy by creating disunion among the enemy's subjects. Failing to do this, he should destroy those crops by means of his own troops.

He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, caused them to be poisoned Disregarding the duty of protecting his friends he should in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.

He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees excepting those called Chaitya He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leave of those called Chaitya.

He should raise outer ramparts round his forts, with embrasures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks

He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates. In all his gates he should plant destructive engines. He should plant on the ramparts of his forts *Sataghnis* and other weapons.

He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should withdraw into a place of safety all the stores of grass and straw.

He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily Homa. Particular care should be taken of the fires in smithies and lying-in-rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who ignites fires by the day time.

During such times, all beggars, eunuchs, lunatics, should be driven out of the town, for if they are permitted to remain, evil will follow.

In places of public resort, in *tirthas*, in assemblies, and in the houses of the citizens the King should set competent spies.

The King should cause wide roads to be constructed and shops and places for the distribution of water to be opened at proper stations. Depots of necessaries, arsenals, camps and quarters for soldiers, stations for the keep of horses and elephants, trenches, streets and by-paths, houses and gardens for retirement and pleasure should be so ordered that their sites may not be known to others.

A king who is afflicted by a hostile army should gather wealth and store oil and fat and honey and

clarified butter, and medicines of all kinds, and charcoal and *munja* grass, leaves, arrows, scribes and draftsmen, poisoned arrows, weapons of every kind, such as darts, swords, lances, and others. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, actors, and dancers, atheletes, and persons capable of assuming various disguises. He should decorate his capital and gladden all his subjects. The king should lose no time to bring under his control such persons as may happen to inspire him with fear, be they his servant or counsellors or citizens or neighbouring monarchs.

After all these tasks of the king have been accomplished, he should reward those that have aided in their accomplishment, with wealth and other proportionate gifts and thankful speeches. It has been laid down in the Scriptures, that a king pays off his debt when he discomfits his foe or slays him out-right.

A king should take care of seven things. Listen to me as I recite them. They are (1), his own self, (2) his counsellor, (3) his treasury, (4) his machinery for awarding punishment, (5) his friends, (6) his provinces, (7) and his capital. He should with due care protect his kingdom which consists of these seven limbs. That king, who is conversant with the aggregate of six, the triple aggregate and the high aggregate of three, succeeds in winning the sovereignty of the whole Earth. Listen, O Yudhisthira, to what has been called the aggregate of six. These are, (1) ruling in peace after concluding a treaty with the foe, (2) marching to battle, (3) producing disunion among the foe, (4) concentration of forces for inspiring the foe with fear, (5) preparedness for war with readiness for peace and (6) alliances with others. Listen now with attention to what has been called the triple aggregate. The aggregate of three consists of (1) Virtue (2) Profit

and (3) Pleasure These should be pursued judiciously By the aid of the Virtue, a king succeeds in ruling Earth for ever

Yudhisthira said—This is the science of chastisement, this is the King, and these are the subjects. Tell me, O Grandsire, what advantage is derived by one of these from the others

Bhisma said - Listen to me, O King, as I describe the great blessedness of the Science of Chastisement. The Science of Chastisement forces all men to the observance of the duties of their respective Orders Duly administered, it forces people to virtuous acts When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the Science of Chastisement, when people become freed from all fear, and the three higher Orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which you should not entertain any doubt The truth is that the King makes the age When the King rules with a complete and strict reliance on the Science of Chastisement, the foremost of ages called Krita is then said to set in. Righteousness sets in the Krita age

The hearts of men, belonging to all the four Orders, do not take any pleasure in unrighteousness Without doubt, all men succeed in acquiring the objects they desire and in preserving those that have been acquired All the Vedic rights become productive of merit All the season become delightful and free from evil The voice, pronunciation, and minds of all men become clear and cheerful Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The

Earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists.

Know these to be the characteristics of the Krita age! When the King relies upon only three of the four parts of the Science of Chastisement, leaving out a fourth, the age called Treta sets in. A fourth part of unrighteousness follows in the train of such observance of the great Science by three-fourths. The Earth yields crops, but waits for tillage. The herbs and plants grow, depending upon tillage.

When the King observes the great Science by only a half, leaving out the other half, then the age that sets in is called Dwapara. A moiety of unrighteousness follows in the train of such observance of the great Science by half. The Earth requires tillage and yields crops by half.

When the King, abandoning the great Science totally, oppresses his subjects by evil means of various kinds, then the age that sets in is called Kali During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men of all the Orders fall away from their respective duties.

Men fail to acquire the objects they desire and to preserve those already acquired. Intermixture of the four Orders takes place. Vedic rites fail to produce fruits. All the reasons cease to be delighted and become fraught with evil. The voice, pronunciation, and minds of men lose vigour. Diseases appear and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail when the King does not, with proper attention to the great Science, protects the subjects.

If he causes the Krita age, he attains to ever-lasting

heaven If he causes the Treta age, he acquires heaven for a period that is limited If he causes the Dwapara, he attains to blessedness in heaven according to the measure of his merits By causing the Kal age, the King incurs a heavy load of sin

Stained by wickedness, he rots in hell for innumerable years for sinking in the sins of his subjects Keeping the great Science in his view, the Kshatriya should strive to acquire those objects which he desires and protect those that have been already acquired The Science of Chastisement which establishes all men in the observance of their respective duties, which is the ground work of all wholesome distinctions, and which truly upholds and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children Know that the very lives of creatures depend upon it The highest merit a King can aquire is aquaitance with the Science of Chastisement, and administering it properly Therefore, protect your subjects righteously, with the aid of that great Science By protecting your subjects and adopting such a conduct, you will surely attain to such blessedness in heaven as is difficult of aquisition

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CHAPTER VI

THIRTY SIX VIRTUES.

Bhisma said,—There are these thirty six virtues which a King should observe They are connected with thirty-six others A virtuous person, by attending to those qualities, can certainly aquire merit The King should observe his duties without wrath and malice He should not abandon kindness He should have faith He should acquire wealth without persecution and cruelty He should pursue pleasure without attachments

He should, with cheerfulness utter what is agreeable, and be brave without being vain He should be liberal, but should not make gifts to persons that are undeserving He should have prowess without cruelty He should make alliances, avoiding those that are wicked He should never employ persons, not devoted to him, as his spies and secret agents

He should never accomplish his objects by persecution He should never disclose his purposes before persons that are wicked He should speak of the merits of others, but never his own He should take wealth from his subjects but never from those that are good He should never employ or take the assistance of persons that are wicked

He should never inflict punishments without careful enquiry He should never disclose his counsels He should give away, but not to persons that are covetous He should repose confidence on others, but never on those that have injured him

He should not cherish malice He should protect his wedded wives He should always be melted by compassion He should take food that is wholesome and never

that which is otherwise He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the Gods without pride. He should seek prosperity, but never do anything that brings infamy He should wait upon his seniors with humility

He should be clever in business, but should always wait for the proper time He should comfort men and never send them away with empty speeches Having favoured a person, he should not abandon him He should never strike in ignorance Having slain his foe, he should never indulge in sorrow He should display wrath, but should never do so when there is no occasion He should be mild, but never to those that have offended Conduct yourself thus while ruling your Kingdom, if you wish to have prosperity The King that behaves otherwise incurs great danger That King who observes all virtues that I have mentioned, reaps many blessings on Earth and great rewards in Heaven

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CHAPTER VII

HOW TO PROTECT SUBJECTS

Judhishthira said—"Tell me, O Grandsire, in what way should the king protect his subjects, so as to be able to avoid grief, and so as not to offend against righteousness

Bhishma said—"I shall recite, O king, these eternal duties in brief, for if I were to mention them in detail, I would never attain to their end You should worship those Brahmans, that are devoted to their duties, possessed of learning, regular in worshipping the Gods, observant of high vows, endued with other accomplishments when they come to your abode, and employ them in officiating in your Sacrifices With your priest accompanying you, you should rise up when they approach, and touch and worship their feet, and do every other act that is necessary

Doing these acts of piety, and discharging other acts that are for your own good, you should by presents cause these Brahmans to utter benedictions on you for the success of your purposes

Endued with sincerity and wisdom and intelligence, you should adopt truth, and avoid lust and wrath That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well Never employ those that are covetous and foolish in matters connected with Pleasure and Profit

You should always employ in all your acts those that are free from covetousness and possessed of intelligence Stained with lust and wrath and unskilled in the transaction of business, foolish persons, if vested with authority, in

matters of Profit, always oppress people by various contrivances, productive of mischief. With sixth part, upon fair calculation, of the yield of the soil, as his tribute, with fines and forfeitures levied upon offenders, with the imports according to the Ordinance upon merchants and traders, in return for the protection granted to them, a king should fill his treasury

Realising thus just tributes and governing the kingdom properly, the king should, with heedfulness, act in such a way as his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from lust and hate.

Never desire to fill your treasury by acting unrighteously or from covetousness That king who does not act in accordance with the Scriptures fails to earn wealth and religious merit That king, who is mindful only of the means of acquiring wealth never succeeds in acquiring religious merit and wealth The wealth again that he acquires by such means is sure to be lavished on unworthy objects That avaricious king, who through folly oppresses his subjects by levying taxes not sanctioned by the Scriptures, wrongs his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom, afflicted by improper means, never yields any profit to the king

He, who treats a milch cow with tenderness, always obtains milk from it Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it By protecting a kingdom properly and ruling it by the aid of judicious means a king O Yudhisthira will always succeed in obtaining much wealth The Earth, well protected by the king, yields crops and gold to the ruler and the

ruled, even like a gratified mother yielding milk to her child. Imitate the example, O King, of the flowerman and not of the charcoal-maker. Becoming such and discharging the duty of protection, you may be able to enjoy the Earth for ever.

CHAPTER LXXXVIII

KING'S CITY

Yudhisthira said,—"What should be the kind of city within which the king should himself dwell? Should he select one already made, or should he cause one to be especially constructed? Tell me, O Grandsire."

Bhishma said,—"It is proper to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which a king should reside. I shall, therefore, discourse on the subject, referring especially to the defences of citadels. Having listened to me, you should make the arrangements required, and conduct yourself accordingly as directed. Keeping his eye on the six different kinds of citadels the king should build his cities, containing every kind of affluence and every other article of use in abundance. Those six varieties are namely water citadels, earth-citadels, hill citadels, human citadels, mud citadels and forest citadels. Water citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth citadels are those that are built on plains, fortified with high walls and encircled with trenches all around. Human citadels are unfortified cities properly protected by guards and a loyal population.

The king, with his ministers and the army thoroughly loyal to him should reside in that city which is defended by a citadel, which contains an abundant stock of rice and weapons, which is protected with impenetrable walls and trenches, which teems with elephants and steeds and cars, which is inhabited by men possessed of learning and versed in the mechanical arts where provisions of every kind have been well stored the population of which is virtuous

in conduct and clever in business, and consists of strong energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, where the residents number among them many brave and wealthy individuals, which echoes with the chaunt of Vedic Hymns, where festivities and rejoicings frequently take place, and where the Deities are always worshiped.

Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should check all abuses and evils in both his cities and provinces. He should be employed in collecting provisions of every kind and filling his arsenals with care. He should also increase his stores of rice and other grains, and strengthen his counselers with wisdom. He should further enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrows, oils and ghees, fat, honey, medicines, flax, resinous exhudations, rice, weapons, shafts, leather, catgut for bow-strings, canes and strings, and cords, made of *munja* grass and other creepers.

He should also increase the number of tanks and wells containing large quantities of water, and should protect all juicy trees. He should entertain with honour and attention preceptors of different sciences, learned men, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self restraint and cleverness and courage and learning and high birth and energy of mind, and capable of close application to all kinds of work.

The king should honor the righteous and chastise the

unrighteous He should, acting with resolution, set the several Orders to their respective duties Ascertaining properly by means of spies the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required

The king should himself supervise his spies and counselers, his treasury, and the agencies for inflicting chastisements Upon these everything may be said to depend With spies who are his sight, the king should ascertain all the acts and intentions of his foes, friends, and nuetrals He should then, with heedfulness devise his own measures, honouring those that are loyal to him, and punishing those that are hostile

The king should always adore the Gods in Sacrifices and make gifts without giving pain to anybody He should protect his subjects, never doing anything that may obstruct or thwart righteousness He should always maintain and protect the helpless, the masterless, and the old, and women that are widows The king should, with attentive care inform the ascetics within his dominions of the state of his own self, of all measures and of the kingdom, and should always behave with humility in their presence When he sees ascetics of high birth and great learning that have abandoned al earthly objects, he should honour them with gifts of beds and seats and food Whatever the nature of *the distress into which he may fall, he should confide in an* ascetic The very robbers repose confidence upon persons of that character

The king should place his wealth in charge of an ascetic and should take wisdom from him He should not, however, always wait upon them or worship them on all occasions From among those residing in his own kingdom, he should select one for friendship Similarly, he should select another from among those that reside in the kingdom

of his foe. He should select a third from among those residing in the forests, and a fourth from among those dwelling in the kingdoms paying tribute to him. He should show hospitality towards them and bestow honours upon them, and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows, they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told you in brief the indications of the city in which the king should reside."

CHAPTER IX

HOW KINGDOM TO BE GOVERNED.

Yudhisthira said,—How may a kingdom be consolidated. and how should it be protected, I desire to know thi . Tell me all this.

Bhisma said,—Listen to me with concentrated attention. I shall tell you how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen), there should be one Superintendent. Over two such Superintendents, there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons, under each of whom should be one hundred of villages; and above the last kind of officers, should be appointed men, each of whom should have a thousand villages under his control.

The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer who is above him and is in charge of ten villages. The latter, again, should report the same to the officer who is above *him and is in charge of twenty villages. The latter, in* his turn, should report the conduct of all the persons within his dominion to the officer who is above him and is in charge of a hundred villages.

The village headman should have control over all the produce and possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honor from the king and should have for his

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to produce the article taxed may both share the value The king should not, by his thirst, destroy his own foundation as also those of others He should always avoid those acts in consequence of which he may become an object of hatred to his people Indeed, by acting in this way, he may succeed in winning popularity

The subjects hate that king who earns a notoriety for voraciousness of appetite in the matter of taxes and imposts Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of men acting in the matter of calves If the calf be permitted to suck, it grows strong and bears heavy burdens If on the other hand, O Yudhisthira, the cow be milked too much, she becomes lean and fails to do much service to the owner Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great

That king, who protects his kingdom himself and shows favour to his subjects in the matter of taxes and imposts and supports himself upon what is easily obtained, succeeds in earning many grand results Does not the king then obtain wealth sufficient for enabling him to cope with his wants?

The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed-chamber If the inhabitants of the cities and provinces be poor, the king should show them compassion for them to the best of his power Chastising all robbers that infest the outskirts, the king protects the people of his villages and makes them happy The subjects, in that case, becoming sharers of the kings weal and woe, feel exceedingly gratified with him Thinking, in the first instance of collecting wealth the king

should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them,—Here calamity threatens us. A great danger has arisen in consequence of the acts of the foe! There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine having risen up and combined with a large number of robbers desire to put our kingdom into difficulties, for meeting with destruction for themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if upposed), will take; they will even slay all your relatives, beginning with your very wives, you certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burdens In seasons of distress, wealth should not be so dear to you.

A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity, repairing his fortification and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foreign invasion and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his

dominions, remove themselves to the woods. The king should, therefore, behave with leniency towards them.

He should always conciliate and protect the Vaisyas, adopt measures for inspiring them with a sense of security, and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king should always act in such a way towards the Vaisyas that their productive powers may be increased. The Vaisyas increase the strength of a kingdom, improve its agriculture and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhisthira, than the adoption of such behaviour towards the Vaisyas of the realm.

CHAPTER X

THE SAME CONTINUED

A king desirous of earning religious merit should devote himself to the good of his subjects and protect them according to the consideration of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would, in his estimation secure their good as also his own. A king should behave with his kingdom like a bee gathering honey from plants. He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf. The king should, in the matter of taxes, act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it.

The king should enhance the burdens of his subjects gradually like a person gradually increasing the burdens of a young bullock. Acting with care and mildness, he should put the reins on them. If the reins are thus put, they would not become untractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do.

It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion through the agency of their leaders among the common people who are to bear the burdens, the king should

himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unreasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declcare to you are legitimate means of kingly craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious.

Drinking-shops, public women, pimps, actors, gamblers and keepers of gaming houses, and other persons of this kind, who are sources of disorders to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects Nobody should ask anything of any one when there is no distress. Manu himself in days of old has laid down this injunction on respect of all men. If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check That king who does not restrain his subjects from sin earns a fourth part of the sins committed by his people. Since the king shares the sin of his subjects like their merits, he should, therefore, O Monarch, *restrain those subjects of his that are sinful. The king* that neglects to restrain them becomes himself sinful.

The following faults of which I speak should be checked. They are such as impoverish every one What wicked act is there that a person governed by passion would not do ? A person governed by passion indulges in stimulants and meat, and sets a bad example for imitation by others. They that do not live on alms may beg in seasons of distress. The king should be observant of righteousness, make gifts unto them from compassion, but not from fear. Let

there be no beggars in your kingdom, nor robbers. It is the robbers and not virtuous men that give to beggers. Such givers are not benefactors of men.

Let such men reside in your dominions and advance the interests of other and do them good, but not such men as exterminate others. Those officers, O King, that take from the subjects more than what is due should be punished You should then appoint others so that these will take only what is due.

Agriculture, rearing of cattle, trade and other acts of a similar nature should be caused to be carried on by many persons on the principle of division of labour. If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity in consequence of thieves and tyrannical officers, the king, as a consequence, incurs infamy.

The king should always honor those subjects of his that are rich and should say unto them,—Do you, with me, advance the interests of the people!—In every kingdom, they that are wealthy constitute an estate in the realm. Withóut doubt, a wealthy person is a foremost of men. He that is wise or courageous, or wealthy, or influential, or righteous or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting his fellow men.

CHAPTER XI.

KING'S MINISTERS AND OFFICERS.

Yudhisthira asked :—What should be the behaviour and what the acts of the king's ministers ? Upon whom should the king repose confidence and upon whom he should not ?

Bhisma said,—The king, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the other Scriptures. Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and benefitting the subjects and the duties, the Pitris and the children It is laid down that they should be possessed of similar hearts too and should be each other's friend. In consequence of such friendship between Brahmana and Kshatriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshatriya are said to be the progenitors of all men. Kings have four kinds of friends. They are he that has the same objects, he that is devoted, he that is related by birth, and he that has been won over by gifts and kindness.

A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With regard to such a person, the king should never disclose such purposes of his as would not enlist his sympathy. Kings desirous of success are obliged to adopt both kinds of Paths, righteous and unrighteous.

Of the four kinds of friends, the second and the third are superior,—the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely ?

All the chief acts, therefore, of a king, he should accomplish in his own presence. A complete reliance on his ministers is destructive of both Morality and Profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by trustfulness. If one trust another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted.

This eternal rule of policy, O son, should be kept in view. One should always mistrust that person who would, upon one's demise, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandizement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by your fall, should be trusted by you completely, even as you should trust your sire; you should to the best of your power, aggrandize him as you win aggrandizement for yourself. One who, in even your religious rites, seeks to rescue you from harm's way will do so in every other business. Such a one should be regarded as your best friend. They, on the other hand, that wish one harm, are one's foes. That friend

is said to be like your own self who is inspired with fear when calamity overtakes you ;—and with joy when prosperity shines on you.

A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who whether regarded or disregarded is never dissatisfied, be he your priest or preceptor or honored friend, should always receive your worship if he accepts the office of your counsellor and resides in your abode. Such a person may be informed of your most secret counsels and the true state of all your affairs, religious or pertaining to matters of profit. You may confide in him as in your own father.

One person should be appointed to one task, and two or three. Those may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person achieves celebrity, who observes restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath. Who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be your foremost of ministers. Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all affairs.

Honored by you and gratified with wealth, they would act for your good and be of great help to you. Appointed to offices connected with profit and other important matters, they always bring about great prosperity. Moved by a

feeling of healthy rivalry, they discharge all duties connected with Profit, holding consultations with one another when necessary.

You should fear your kinsmen as you should death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of the over-lord. None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsman is easily overridden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favour to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit may be marked. One should, for this reason, always honor and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time.

Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in this way finds his very foes disarmed of hostility and converted into friends. One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes succeeds in winning everlasting fame.

CHAPTER XII.

THE CHARACTERISTICS OF MINISTERS.

Yudhisthira said,—What should be the characteristics, O Grandsire, of the legislators, the ministers of war, the courtiers, the generalissimos, and the counsellors of the king!

Bhisma said,—Such persons as are possessed of modesty, self-restraint, truth, sincerity and courage to say what is proper, should be your legislators. They that are always by your side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well pleased with you and endued perseverance in all acts, should be desired by you for becoming ministers of war at all seasons of distress. One who is of high descent, who, treated with honor by you, always exerts his powers on your behalf, and who never abandons you in weal or woe, illness or death, should be entertained by you as a courtier. They that are of high birth, that are born in your kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to you, should be employed as officers of your army. Persons of low descent and covetous dispositions, who are cruel and shameless, would court you as long as their hands would remain wet

They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the reqirements.are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honours, regardful receptions, and means of procuring felicity, and

who on that account may be regarded by you as persons inclined to benefit you in all your affairs, should always be made sharers of your happiness. They, that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to your affairs and will never abandon you.

They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked soul, and that have fallen away from good practices, should always be compelled by you to observe all wholesome restraints. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then you should for that one abandon the many.

The following are regarded as marks of superiority, *viz.*, prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honours all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by you as your counsellor. High descent, purity of blood, forgiveness, cleverness and purity of soul, bravery, gratefulness, and truth, are marks of superiority and goodness.

A wise man, who conducts himself in this way, succeeds in disarming his very foes of their hostility and in converting them into friends. A king, that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king, desirous of prosperity and of shining in the midst of his contemporaries, should have

for ministers persons connected with his trusted friends, possessed of high birth, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well-tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence, unstained by pride, having a disposition that is good, possessing energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well-tested, who are of mature years, who are capable of bearing burdens, and who are free from deceit.

Men, that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom.

One, who is bereft of energy and who has been abandoned by friends, can never work with perseverance. Such a man, if employed, fails in almost every business. A minister, possessed of little learning, even if blessed with high birth and if attentive to virtue, profit and pleasure, becomes incompetent in choosing proper course of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight.

A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work, but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister

that is not devoted to him. He should, therefore, never disclose his counsels to a minister, that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master; like fire consumming a tree by entering its entrails through the holes in its body.

Giving way to wrath, a master may one day pull down a servant from his office or reprove him from rage in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometimes highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master, that person who is a sharer with the king of his weal and woe,—should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with numerous virtues, should never be consulted by the king. One, who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him.

One, who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king. One, who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and gratified with the gifts of means of sustenance but the king should never consult him in his affairs. A person, whose father was unjustly banished by royal edict, should not be consulted by the king even if the king may have subsequently bestowed honours upon him and assigned to him the means of sustenance. A well-wisher, whose property was once confiscated for a slight transgression,

even if he be possessed of every accomplishment, should not be consulted by the king

A person, possessed of wisdom, intelligence, and learning, who is endued with knowledge and wisdom, intelligence and learning, who is born within the kingdom, who is pure and righteous in all acts, deserves to be consulted by the king One, who is educated with knowledge and wisdom, who is acquainted with the dispositions of friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted One, who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king One, who is competent to win over all men by conciliation, should be consulted by the king that is desirous of ruling according to the dictates of the Science of Chastisement One, upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king

Therefore, men, possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts should be honoured by the king and made his ministers Their number also should not be less than three Ministers should be employed in observing the defects of their master, of themselves, and of the foes of their master

The kingdom has its roots in the counsels of policy that flow from ministers and its growth proceeds from the same source Ministers should act in such a way that the enemies of their master may not be able to detect his defects On the other hand when their defects become visible, they should then be assailed Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should

protect their own counsels. They should thus conceal their own defects.

Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each others for deriving support from each others, subduing pride and wrath, and vanity and envy, they then both become happy.

A king should also consult with such ministers as are free from the five kinds of evils. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should abide by their counsel.

CHAPTER XIII.

KING'S CONDUCT.

Yudhisthira said,—With whom should the king behave in what way? Those virtues of which you have already spoken with respect to a person cannot, it is my belief, be found to exist in any single individual.

Bhisma said,—You are endued with great intelligence, O Yudhisthira! It is even so as you say. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this, viz., the presence of all the qualifications spoken of, is very difficult to be met with even upon careful search. I shall, however, tell you what kinds of ministers should be appointed by you. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the *Snataka* order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of wealth, and three Sudras, every one of whom should be humble and of pure conduct and devoted to his duties, and one man of the Suta caste, possessed of the knowledge of the Puranas and the eight cardinal virtues, should be your ministers.

Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the Srutis and the Smritis, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful evils called Vyasanas. The king should consult with those eight ministers and hold the balance among them.

Having consulted with his ministers, the king should repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well-versed in all matters of virtue, profit, and pleasure. Repairing for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. Those that are conversant with the conclusion of the Science of Consultation say that kings should always hold consultations in this way

Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no hunch-backed persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman and no eunuch, at the spot where the king holds his consultations. Nothing should be there before or behind, above or below, or in transverse directions Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen the king should hold consultations at the proper time, avoiding faults of speech and gestures.

He should then publish in his kingdom, for the information of his subjects, the results of such deliberation

Now as to king's conduct. You should never confiscate what is deposited with you, or appropriate as yours the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict you, and afflict your kingdom as well, and Your kingdom will then inspire your people with fear melt away like a boat wrecked on the sea If a king governs his subjects with unrighteousness, fear takes posses-

sion of his heart and the door of heaven is closed against him. A kingdom has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of Justice, and those officers who, having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along the king himself. Those helpless men, who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king.

In cases of dispute between two parties, the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are very wicked should be chastised by the king with even corporal inflictions.

The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of treason or theft or such co-habitation with women as may lead to a confusion of caste.

A king, who inflicts punishments duly and conformably to the dictates of the Science of Chastisement, incurs no sin by the act On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here, and sinks into hell hereafter. One should not be punished for the fault of another. Reflecting well upon the Code, a person should be convicted or acquitted.

A king should never slay an envoy under any circum-

stances. That king who slays an envoy sinks into hell with all his ministers That king, observant of Kshatriya practices, who slays an envoy that faithfully utters the message with which he is charged, causes the names of his deceased ancestors to be stained with the sin of killing a fœtus. An envoy should possess these seven accomplishments, viz., he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory.

The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the Scriptures and competent in directing wars and making treaties. He should further be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth, endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy.

The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle-arrays and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the weaknesses of foes. The king should be able to lull his foes into a sense of security. He should not, however, himself trust any one. Reposing of confidence on even his own son is not to be approved of. I have now declared to you what the conclusions of the Scriptures are. Not to trust any one has been said to be one of the highest mysteries of the king-craft.

CHAPTER XIV.

THE KING AND HIS ARISTOCRACY.

Yudhisthira said :—"O Grandsire, you have discoursed on the duties of kings,—the subject of their treasuries, - the means of filling them,—and the topic of victory and conquests ;—you have also spoken of the qualifications of ministers,—the measures that led to the advancement of the subjects,—the characteristics of the six-fold limbs of a kingdom,—the qualities of armies,—the means of distinguishing the wicked and the signs of those that are good,—the attributes of those that are good,—the attributes of those that are equal,—those that are inferior,—and those that are superior,—the conduct which a king, wishing to advance, should have towards the people, and the manner in which the weak should be protected and cherished. You have laid down instructions on all these subjects as treated in the *Sastras.* I now desire, O Grandsire, to listen to the conduct that a king should observe towards those courageous noble men that assemble round him.

I desire to hear how they may grow, how they may be attached to the king, how they may succeed in defeating their foes and in gaining friends."

Bhisma replied :—Between the aristocracy on the one side and the kings on the other, avarice and anger are the causes that produce enmity. One of the two, *i.e.*, the king is filled with avarice and the consequence is that anger takes possession of the other, *i.e.*, the aristocracy. Each, being intent upon weakening and destroying the other, they both meet with destruction.

By employing spies, by using diplomacy and physical force, and adopting the arts of conciliation and giving gifts

and creating disunion and by applying other methods for producing weakness, waste and fear, the parties attack each other. The aristocracy being a compact and united body become estranged with the king, if he wants to hard press them and seeks to take too much out of them.

Estranged from the king, all of them become discontented and dissatisfied and side with the enemies of their ruler. If on the other hand the aristocracy of a kingdom be disunited amongst themselves, they are sure to meet with destruction. Disunited they fall an easy pray to their enemies. The nobles of a kingdom, therefore, should always be united and act in concert.

If they are united together, they may advance on account of their strength and prowess. Indeed when they are thus united, many out-siders seek alliance and friendship with them. Learned men always praise those noble men who are united with one another in bonds of love and friendship. Thus united they will be always happy.

By restraining their sons and brothers and relatives and by teaching them their duties and by behaving kindly towards all persons, the noble men always advance in prosperity.

By always attending to their duties by using diplomacy and statesmanship, the aristocracy always advance in prosperity.

By showing proper reverence for those men who possess wisdom, courage and perseverence, steady prowess and activity in all works, the aristocracy always advance in prosperity.

Being possessed of wealth and resources, of the knowledge of the *Sastras*, of all arts and sciences, the aristocracy protects the masses from all kinds of distress and danger.

Anger, terror, chastisement, persecution, oppressions, execution, on the part of the king speedily creates rupture

with the aristocracy of his kingdom and they soon fall away from him and side with his enemy Therefore those that are the leaders and heads of the aristocracy should be honoured by a king The affairs of the kingdom greatly depend upon them

Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed with them only The king need not consult with every member of the aristocracy Acting in concert with the leaders, the king should do what is good for the whole kingdom

When, however the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be adopted If the members of the aristocracy quarrel amongst themselves, their prosperity dwindles away and every kind of evil befalls them Those that are learned and wise amongst them should kill the dispute at the very beginning If the seniors and leaders of aristocracy look on them with indifference,—the quarrel grows in intensity Such quarrels destroy the whole aristocracy.

Protect yourself from all fears that arise from within Fears that arise from outside is nothing of consequence in comparison to fear that arises from within

Persons that are equal to one another in family and blood, influenced by anger, or folly or covetousness, arising from their natures, cease to speak with one another This is the sign of defeat It is not by courage, nor by intelligence, nor by beauty, nor by wealth that enemies succeed in destroying the aristocracy It is only by disunion and gifts that it can be reduced to subjugation For this it is said Unity is the great basis of the aristocracy

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CHAPTER XV.

KINGS' SERVANTS.

Yudhisthira said:—O Grandson, what classes of servants are to be considered as inferior and what are superior? What classes of servants, and servants of what kind of birth, it is advisible that the king should employ! If the king choose to act alone, and without servants, he can never succeed in protecting his people.

Bhisma replied:—Surely the king cannot alone rule his kingdom without servants to aid him,—surely he cannot succeed in accomplishing anything. If he at all succeeds in gaining anything, he cannot retain it without the help of others. That king only whose servants all possess wisdom and knowledge, who are all devoted to their master, who are of high and noble birth and of genteel disposition, succeed in enjoying happiness as a king. That king only, whose ministers are all well-born, incapable of being gained over from him by bribes or other means, who always live with him, who are always engaged in giving advice to their master, who possess wisdom and goodness, and who have knowledge of the duties of kings, who can provide for future events and contingencies, who have a good knowledge of the virtues of time and who never grieve for what is past, succeeds in enjoying the happiness that belongs to a king.

That king, whose servants share with him his griefs and joys, who always do which is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that belongs to a king.

That king, whose subjects are always cheerful and high righteous-
walk in the path

ness, succeeds in enjoying the happiness that belongs to a king.

He is the best of kings whose income and revenue are managed and supervised by contented and trustworthy men who know how to increase the finance. That king succeeds in obtaining wealth, power and great merits—whose repositories and barns are supervised by incorruptible, trustworthy, devoted and uncovetous servants.

That king, in whose kingdom justice is administered properly and in strict impartiality, succeeds in gaining the merits that belong to a king. That king, who attaches his subjects to himself by kindness, who is learned in all the sacred duties of kings and who attends strictly to the **aggregate of six**, succeeds in gaining the merit that belong to a king.

Ministers and servants should be appointed to offices for which they are fit, and must possess such qualifications as are necessary for their respective posts. To appoint unfit person should never be done. A dog should be in the position suited to a dog;—a lion and a tiger should be placed in the position of a tiger and a lion. Thus servants should be appointed only to those posts for which they are fit.

That foolish king, who appoints servants to post for which they are not fit, fails to satisfy his people, and thus brings disaster upon his kingdom. A king, who desires to have good servants, should never appoint persons that are distitute of intelligence, that are low-minded, that are without wisdom, that are not the master of their senses, and that are not of high and noble birth.

Men, who are honest, who possess high birth, who are earnest, destitute of malice and envy, who are high-minded, pure, who are clever in conducting business, are fit persons to be appointed to various posts. Persons, that are possessed of humility, always ready to perform their duties, tranquil and grateful in their conduct, adorned

with the gifts of Nature and are never the object of calumny should always be kept by the side of the king. A lion should always make a lion his companion. If a lion has a pack of dogs for his associates, he goes to ruin. Therefore a king should never keep near him men who are destitute of learning and sincerity and wisdom and wealth. Those men who are devoted to their masters are never stopped by any impediments and obstructions. The king should always address sweet words to those servants who are always engaged in doing good to their master.

The king should with great care look after his treasuries. He should always try to make addition to his treasury. His barns should always be filled with corns and their up-keep should be entrusted to honest and reliable servants. A king should always try to increase his wealth and corn. Let his servants,—namely, his soldiers be well skilled in battle, and be always very attentive to their duties. They should be experts in the management of their horses.

He should always attend to the wants of his kinsmen and friends. He should always be surrounded by faithful kinsmen and friends.

The king should always seek the good of his city and the good of all his subjects.

CHAPTER XVI.

A FRIENDLESS KING.

Yudhisthira said :—O Grandsire, what course should a king adopt whom friends have left, who has made many enemies, whose treasury has been exhausted, and who has no army? What should he do when he is surrounded by wicked ministers, when his counsels are all divulged, when he cannot see his way clearly before him, when he is attacked by a powerful enemy, or when he is engaged, though weak, with a stronger ruler? What should be the conduct of a king, the affairs of whose kingdom are completely disorganised, who disregards the requirements of place and time, who is unable, on account of oppressions he made, to collect friends around him—in these circumstances what should he do?

Bhisma replied :—If the king attacks another of the kind you have indicated; he should, with no loss of time, make peace with the invader and bring about the restoration of those portions of his kingdom that have already been conquered.

If again the invader be strong and sinful and seek to gain victory by unrighteousness, the king should make peace with him by even abandoning a portion of his kingdom. If the invader be unwilling to make peace, the king should abandon his very capital for saving himself from danger. If he can save his life, he may hope that at some time and other to get a kingdom again. No wise man will sacrifice his own life, if it can be saved by abandoning his treasury and territories.

A king should protect the ladies of his household. If these fail into the hands of the enemy, he should not show any compassion for them. As long as it is in his power, he should never surrender his own self to the enemy.

Yudhisthira said:—When his own men are dissatisfied with him, when he is oppressed by invaders, when his treasury is empty, and when his counsel is divulged, what the king should do then?

Bhisma said:—A king under such circumstances, if his enemy is righteous, should seek to make peace with him If the enemy is unrighteous, he should then put forth his all valour. He should by every means try to cause the enemy to withdraw from his kingdom, or fighting bravely, he should lay down his life, and thus gain heaven.

A king can conquer the whole earth with the help of even a small force, if that force be loyal, cheerful, and devoted to his good. If he can vanquish his enemy, he is sure to enjoy Earth. By laying down one's life in battle, one goes direct to Heaven.

CHAPTER XVII.

KINGS' GREATNESS

Bhisma said :—A king should be always great. His greatness depends upon his army and treasury.

The king should, by drawing wealth from his own kingdom as also from the kingdom of his enemies, fill his treasury, for from his treasury springs also his religious merit ; and on account of his treasury his kingdom extends. For this reason, his treasury must always be filled, and when filled, it should be always protected from robbery and plunder as well as from all unnecessary expenses. This is the Eternal Rule for all kings

How can a weak king have a treasury ? How can a king who has no treasury have strength and power? How can a weak man have a kingdom ? Whence then can one without a kingdom obtain prosperity ?

For a person of a high rank adversity is worse than death Therefore the king should always increase his treasury and army, allies and friends

All men disregard and disrespect a king with an empty treasury Without being satisfied with little or nothing which such a king can give, his servants do not show any alacrity to perform their duties

On the other hand, on account of his wealth, a king succeeds in obtaining great honours, great prosperity and true greatness. Wealth conceals his very sins Those with whom the king once quarrelled, even they once more take service under him like dogs The king should, therefore, always exert himself for obtaining greatness. He should never yield,—he should never bend down his head, he should never show humility. *Exertion is Manliness.* He should

rather bend at an unfavourable opportunity than bend before any one. He should rather retire into a forest and live with wild animals than live in humility and disgrace.

But he should live in the midst of ministers and officers who have like robbers broken through all restraints and gone out of all controls, although even robbers are not to be despised, because a large number of powerful soldiers might be made out of them.

And again if the king himself transgresses all whole-some restraints, he loses all his greatness and his subjects are filled with alarm. The very robbers who know not what compassion is, even they dread such a fearful king. For this reason, a king to increase his greatness should always establish rules and restraints and laws which he himself should obey, thus giving pleasures to all his subjects Rules and laws, even in respect of very trivial matters, passed and obeyed and respected by the king, are hailed with delight by all his people, and they increase his greatness thousand-fold.

Protection of his subject is the great rock on which the true greatness of a king lies. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitute, steal-ing and plundering property,—depriving a person of his property,—whatever the means be,—violation of maidens, —forcible occupation of villages and towns,—adultery with other people's wives,—torture, hurt, assault, abuses, persecu tion, murder,—all these are regarded as unlawful and wicked acts. The king should always see that they are not committed by any in his kingdom, whether the man is highest of the high or the lowest of the low. Unless he succeeds in this, he can never attain to true greatness,—but even such wicked men should not be totally exterminated Their wives and children should not be made to suffer for their crimes and wicked deeds;—this will increase the king's

greatness, and greatness should be the sole aim and objects of all kings.

O beloved son, I have now told you all that you should know about *Raj Dharma* or the Kingly duties. What further you desire to learn from me ?

CHAPTER XVIII.

A TRUE KING.

"Bhisma said,—'I shall now, O Yudhisthira, recite to you everything that Utatthya, that foremost of all persons conversant with the Vedas had said to Mandhata.

"Utatthya said,—'one becomes a king for acting in the interest of righteousness and not for conducting himself capriciously. Know this, O Mandhatri, the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a God. On the other hand, if he acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the Gods desert his mansion and he incurs obloquy among men.

The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteousness increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the Scriptures, say —This king is mine and this is not mine. When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses The deities receive no worship, the Pitris no offerings in *sraddhas*, and guests no hospitality, when sinfulness is not restrained. The Brahmans do not

study the Vedas, or observe high vows or spread out sacrifices, when sinfulness is not restrained The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained

Casting their eyes on both the worlds, the Rishis made the king, that superior being, intended that he should be the embodiment of righteousness on Earth He is called Rajan in whom righteousness shines That king, again, in whom there is no righteousness, is called Vrishala The divine Dharma (Righteousness) has another name viz, Vrisha He who weakens Vrisha is known by the name of Vrishala A king should therefore advance the cause of righteousness

All creatures grow in the growth of righteousness and decay with its decay Righteousness is called Dharma because it aids the acquisition and preservation of wealth Dhana) The sages, O king, have declared that Dharma restrains and sets bounds to all evil acts of men The self-born (Brahman) created Dharma for the advancement and growth of creatures For this reason, a king should act according to the dictates of Dharma for benefiting his subjects For this reason also Dharma has been said to be the foremost of all things That foremost of men who rules his subjects righteously is called a king Disregarding lust and wrath, observe thou the dictates of righteousness

Among all things that conduce to the prosperity of the kings righteousness is the foremost Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee! The Srutis declare that unrighteousness begot a son named Pride upon the goddess of prosperity This Pride, O king, led many among the Gods and Asuras to ruin Many royal sages also have suffered destruction on his account Do thou therefore awaken, O king! He who succeeds in conquering him becomes a king

He, on the other hand, who suffers himself to be conquered by him becomes a slave If, O Mandhatri, you wish for an eternal life (of felicity), live as a king should that does not indulge these two, viz, pride and unrighteousness

Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is a scoffer of religion, him that is insensate and forbear to pay court to all of them when united Keep yourself aloof from the company of ministers whom you have once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles You should also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath You should never have intercourse with unknown women or those of equivocal sex, or those that are lewd, or those that are the wives of other men or those that are unmarried virgins When the king does not restrain vice a confusion of castes follows and sinful Rakshasas and persons of neutral sex and children destitute of limbs or possessed of thick tongues and idiots, begin to take birth in even respectable families Therefore the king should take particular care to act righteously for the benefit of his subjects

If a king acts heedlessly a great evil becomes the consequence Unrighteousness increases causing a confusion of castes Cold sets in during the summer months, and, disappear when its proper season comes Drought and flood and pestilence afflict the people Ominous stars arise and awful comets appear on such occasions Diverse other portents indicating destruction of the kingdom make their appearance If the king does not take the measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the

king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. The virginity of maidens is defiled. Such a state of things is said to arise from the king's faults. All rights of property come to an end among men when the king abandoning righteousness, acts heedlessly.

BHISMA

HIS LIFE & TEACHINGS

PART IV

Teachings on the Science of War

CHAPTER I.

CONQUERING ANOTHER KING.

Yudhisthira asked ;—

Tell me, O Gandsire, how a king should conduct himself in fight who advances against another king.

Bhisma replied :—The following are the settled rules under which the Kshatriya warriors should always fight.

A Kshatriya must not put an armour for fighting a Kshatriya who has not the armour. One should fight with one, and leave his opponent when he becomes disabled. If the enemy comes backed by an army, one should fight with him with an army. If the enemy fights by deceit, one should fight with him by deceit. If he fights with fair means, one must fight with him with fair means.

A horse-warrior should not fight with a car-warrior. A car-warrior should always fight with a car-warrior.

When an antagonist has fallen into distress, he should never be struck, nor should he strike one who has been frightened, nor one who has been vanquished.

Poisoned or barked arrows should never be used. They are the weapons of the wicked.

One should fight righteously, without yielding to anger, or with the sole desire of killing. A weak or wounded man should never be killed, nor one who is sonless, nor one whose weapon is broken, nor one that has fallen into distress, nor one whose bow-string has been cut, nor one that has lost his vehicle.

A wounded opponent should either be sent to his own home, or if brought to victor's camp, should have his wounds attended to by skilful surgeons.

When in consequence of the quarrel between righteous kings, a righteous warrior falls into distress and is wounded,

his wounds should be attended to, and then he should be set at liberty. This is the eternal duty of all good kings.

Righteousness is never to be abandoned. It is said, if a warrior whose strict duty is to fight righteously wins a victory by unrighteous means, he becomes sinful. Such men are said to kill his own self. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness, than to win victory by sinful means. The king should always seek both victory and the increase of his wealth and resources by righteous means.

A king should never be unrighteous, even if it makes him the sovereign of the whole universe. Such sovereignty weakens both the king and the earth.

O beloved Yudhisthira, a warrior, whose armour has fallen off or who begs for quarter,—saying I AM YOURS, or who joins his hands, or who has laid aside his weapon, may simply be captured, but never to be killed.

If a hostile king be vanquished by the troops of the invader, he should never himself fight his vanquished foe. On the other hand, he should bring him to his palace with all respect. Living for a year in the house of the victor, the vanquished gains a new lease of life.

If a king succeeds in bringing a maiden from the house of his vanquished foe, he should keep her for a year in his palace and ask her whether she would wed him or any one else. If she does not agree, she should be at once sent back. He should similarly behave with all other prisoners of war and slaves that are acquired by force

The king should never appropriate wealth confiscated from the thieves and men awaiting execution. The kine taken from the enemy should be given away to the Brahmans, and the bulls taken from the enemy should be employed in agricultural works or sent back to the enemy.

It is laid down that a king should fight only with a king and never with one who is not a king.

If a Brahman fearlessly goes between the contending armies and raises his two hands, the armies should immediately abstain from fight. They would break an eternal rule if they anyway wound such a Brahman. A Kshatriya who breaks this rule becomes a wretch. Such men should be driven away from the society. What gain can be greater than the victory won by strict righteousness ?

The excitable classes of a king recently conquered should without delay be conciliated by soothing speeches and gifts. This is the best policy for the king to adopt. If instead of doing this, these men be sought to be governed by repression and impolicy, they may have his kingdom, they may side with his enemies and seek opportunity to revolt against him. A kingdom with discontented subjects cannot be retained for long. That king whose dominions are extensive and full of wealth, whose subjects are contented and whose servants and officers are all faithful and loyal is said to have his roots firm.

That king, whose priests and preceptors and others about him are all duly respected, is said to be conversant with the ways of the world.

King Pratardhana, subjugating his foes in great battle, took all their wealth, but left their land untouched.

King Drodasa, after subjugating his foes, brought away the very remnant of their Sacrificial fire and food and every thing, for this reason he was deprived of the merit of his conquest. The conduct, O Yudhisthira, of all righteous kings of old was excellent, and I approve it wholly. The king, who desires his own prosperity, should conduct himself with every kind of excellence, but never with deceit and pride.

CHAPTER II.

LEADING THE TROOPS.

Yudhisthira said : –

I find, O Grandsire, there are no practices more sinful and cruel than those of the Kshatriyas and kings. In marching or in battle, the king slays large number of men. How then such a man can gain the regions of Bliss ? O Grandfather, tell me this.

Bhisma said :—

"Yes, indeed, it is true kings sometimes afflict many. But by chastising the wicked, by performing Sacrifices, by giving away gifts, kings become pure and virtuous. By the power of gifts, Sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for the purpose of reclaiming it, takes up both paddy-blades and weeds. But the king, instead of destroying the paddy-blades, makes them grow more vigourously. They that wield weapons destroy those that deserve destruction. This destruction, however, causes the growth and advancement of those that remain.

He who protects people from plunder, slaughter, affliction he, for protecting their lives, comes to be regarded as the giver of wealth, of life and of food. The king, therefore, dispelling everybody's fear, enjoys every kind of felicity here and Eternal Bliss hereafter."

Yudhisthira said —

Tell me, O Grandsire, then how kings, desirous of victory should lead their troops to battle.

Bhisma replied;—

Leathern armour for protecting the bodies of elephants, armour of the same material for the bulls,—bones, thorns, keen-pointed weapons made of iron, coats of mail, jaktails,

sharp and well-tempered weapons, all kinds of armour, yellow and red, banners and standards of various colours, swords and lances, scimiters of great sharpness, battle-axes and spears and shields should always be manufactured and stored in abundance. The weapons should all be properly whetted.

The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of CHAITRA or AGRAHAYANA. The crops are all ripe at that time, and water also does not become scarce. That time of the year is neither very cold, nor very hot. The troops should, therefore, be moved at that time.

But if informed that the enemy has been overtaken by distress, then troops should be immediately to be set in motion. There is no need then of waiting for a favourable time or month.

That road, which has abundance of water and grass along it, which is level and easy of march, should be adopted for marching the troops over it. The regions, lying near both the sides of the road, should previously be ascertained through spies who possess skill and intimate knowledge of the woods.

The troops must not be marched like animals through woods and forests. Those kings, who desire victory, should always adopt the best possible roads for marching his troops. In the van should always be placed a division of brave men, great warriors nobly born.

As regards forts, those which have strong and high walls on all sides and trenches round it full of deep water are the best. In respect of invading forces, resistance may be given from within it.

In pitching the camp, a region lying near the woods is considered in the science of war, as much better than in an extensive field.

Pitching the camp at such a place, planting the foot soldiers in a position of safety and collision with the enemy as soon as he comes are the means for warding off danger and calamity.

The troops should be placed in such a position that the wind, the sun, the planet SUKRA should blow and shine from behind them. As means of gaining victory, wind is superior to the sun, and the sun is superior to Sukra.

Men learned in the science of war approve of a region that is not miry, not watery, not uneven and not abounding with bricks and stones as well as fitted for the operations of cavalry.

A field that is free from mud and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors. A region, that has many inaccessible spots, that is overgrown with large trees and topes of cane-bushes as also hilly and woody, is well fitted for infantry.

An army which has a large infantry force is regarded as very strong. An army, in which cars and horsemen predominate, is regarded to be very effective in a clear day. An army again in which foot soldiers and elephants predominate becomes effective in the rainy season.

Having attended to the above-mentioned points, the king should consider the characteristics of place and time. That king, who attends to all these points and march out on an auspicious day, always gains victory.

No one should kill those that are asleep or thirsty or tired or whose armour has fallen, or one whose mind is concentrated on Yoga, or one that is running away from the field, or one that is walking unprepared, or one engaged in drinking and eating, or one that is mad, or one who has been mortally wounded, or one who is staying trustfully, or one who is in the midst of a work which is not complete, or one who is

skilled in a special art, or one who is in grief, or one who is in search of forage or fodder, or men who sets up camps, or one who is a camp-follower, or one that is waiting at the gate of the king or his ministers, or one who is the chief of servants.

Those warriors who break the ranks of foes or rally the retreating troops should have their pay doubled and should be honored with food, drink, presents and seats equal to the king. Amongst such warriors those that are chiefs of ten soldiers should be made chiefs of a hundred soldiers ; and so on.

When starting, the king should address his troops thus :— "Let us swear to conquer and never to desert one another. Let those that are afraid, remain here. Let only such men come who will never break away from battle or cause their comrades to be slain."

Protecting their own selves as also their comrades, they are certain to slay the enemy in fight. The consequence of running away from battle are loss of wealth, death, infamy, and reproach.

Abuses are showered upon that man who runs away from battle, who throws away his weapons, or who suffers himself to be taken prisoner. Those that run away from battle are worthless amongst men. Such men are men only in name. Resolved upon gaining heaven, we should fight regardless of life itself and resolved to die or conquer.

Having taking such an oath, prepared to throw away life, heroes should bravely rush against the enemy.

In the van should be placed the divisions of men armed with swords and shields. In the rear should be placed the divisions of car-warriors. In the middle of these two, should be placed divisions of other troops. This should be the arrangement of troops when attacking the foe.

Those that are veterans should fight in the front. They will protect their comrades behind. Only those in the army

CHAPTER III.

THE SAME CONTINUED.

Yudhisthira said :—Of what disposition, of what conduct, of what form, how armed, should the combatants be in order that they may be fit for battle ?

Bhisma replied :—It is proper that those weapons should be used by men with which they have become familiar by use.

They that have voices and eyes like those of lions or tigers are all great heroes. They that have voice like a deer and eyes like those of leopards or bulls are possessed of great activity. They whose voices are like the sounds of bulls are excitable, wicked and wrathful. They that have a voice deep as that of clouds, that have wrathful faces, they that have hooked noses and tongues are possessed of great speed and can shoot their weapons to a great distance. They that have bodies carved like that of the cat and have their hair and skin, possess great speed, they are restless and almost invincible in battle.

They that are well knit and handsome, and have symetrical and broad chests, that become angry upon hearing the ene-my's drums and trumpets, that take delight in affrays of every kind, that have grave eyes,—they that have faces darkened by frowns are all brave men, and they are always prepared to die in battle. Such men should always be placed in the van.

That army in which the troops and animals are not at all depressed but every one of them is cheerful, that army is sure to gain victory. The wind flows favourably from behind of such troops. Rainbows appear in the sky, the clouds cast their cooling shadows over them and at times the sun shines up-on them. Their Sacrificial fires blaze up with a pure splendour.

that are well-known heroes of strength should be in the van The others should remain behind them. The weaker ones should be kept in the middle, if not for anything, but for showing to the enemy the hugeness of the army.

If the troops are few, they should be drawn close together for the fight. But if their leaders think necessary, the close array may be extended wide. When a small force is to fight a large army, the array called SUCHIMUKHA (nedle-mouthed) should immediately be formed. In such cases the leaders of the smaller army should cry,—"There—there—the enemy has broken." Those amongst them that are heroes should cry,—"No fear,—fresh friends have arrived." Those that are in advance, should utter loud shouts and make various kinds of noise, and blow conchs, and horns, drums, cymbols, kettle drums and other musical instruments.

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The conchs and drums send forth loud and deep peals. The troops become filled with alacrity. These have been said to be the indications of success.

If deer and other animals are seen behind or on the left of those who have set out for battle, they are regarded auspicious. On the other hand, if they appear in their front, they indicate disaster and defeat.

Even after getting up a great army consisting of four kinds of troops, even then one should seek for peace. If all endeavours for peace fail, then there is no help but to fight.

The victory that one acquires by battle is not desirable. Victory in battle is always dependent on caprice or destiny. When a large army breaks and the troops begin to run away, it is very very difficult to check them. Some have broken, for this other break without any apparent cause, though they are all brave and good soldiers. A large army, consisting of even brave soldiers, are like but a large herd of deers.

Sometimes it is seen that even fifty men resolute and relying on one another, cheerful and ready to die, become successful to vanquish a big army. Sometimes even five, or six or seven men only, resolute and standing close together, vanquish foes much superior to them in number. Battle is never desirable so long as it can be avoided.

The policy of conciliation, of producing disunion and making gifts should first be tried. If these fail, then of course there is no alternative.

The entire country is agitated and afflicted when war is raging. A king should, therefore, on all occasions apply the art of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.

Secret spies should be sent for producing disunion amongst the allies and the friends of the foe. It is desirable that peace should be made with the king who is more power-

ful than the enemy. If the king does not act in this way, he can never gain victory.

In dealing with the enemy, care should be taken that he is hemmed in from all sides.

Forgiveness is the natural characteristics of the good. It never comes to the bad. Therefore the king should be always forgiving. The fame of a king who shows forgiveness after conquest and victory spreads all over the world. The very foes trust and respect such kings.

If a king becomes severe, he becomes the object of hatred with all men. If on the other hand he becomes too mild, he is disregarded by all. Before smiting and while smiting, use sweet words. And after having smitten, show them compassion and let them understand that you are sorry for them.

After vanquishing an army, the king should then address it :—"I am not at all glad that so many have been killed by my troops. I wish they are all alive. They do not deserve death. They were all good men and heroes,—such men indeed are rare. They have all gone to heaven.

Having uttered such sweet words to the vanquished troops, he should honour those amongst his troops that have shown extraordinary bravery and heroism. The king thus under all circumstances behave with conciliation.

A king that is fearless and virtuous become the beloved of all. Every one trusts such kings. Winning their trust, he rules over the earth and enjoys happiness and pleasure.

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CHAPTER IV.

KING'S CONDUCT WITH ENEMIES.

Yudhisthira said :—Tell me, O Grandsire, how should a king behave towards a foe that is mild, towards one who is fierce and towards one that has many allies and a large force.

Bhisma said :—One should never wish to subdue his foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's wrath or fear or joy. He should cenceal these within his own bosom. Without really trusting one's foes, one should behave towards him, as if one trusted him completely. One should always speak sweetwords to his enemy and never do any thing which is disagreeable.

One should always show fruitless hostility, as also insolence of speech. As a fowler, carefully imitating the voices of the birds, seizes it, so a king should act towards his enemy. First bring your foe under subjection and then kill him if absolutely necessary.

But having overcome one's enemy, one should not sleep at ease. A foe who is wicked again raises his head, like a smouldering fire under ashes, that blazes forth again.

When *victory is doubtful, a hostile collision of arms should* be avoided. Having lulled an enemy into security, one should reduce him to subjugation and thus gain one's object. Having consulting with his ministers and with intelligent persons, learned in policy, an enemy that is disregarded and neglected, being all along unsubdued at heart, bites back the king, specially when he makes a false step. By appointing trusted agents, such a foe will create disunion among the king's trusted officers. Ascertaining the beginning, the middle and the end of his enemies, a king should cherish feelings of hostility

towards them. He should corrupt the forces of his enemies using the arts of disunion, making gifts and applying poison.

A king should never live in companionship of his enemies. A king should wait long,—and at the first opportunity, kill his foe.

A king should never slay a large number of the troops of his enemy, but he should certainly do that which would make his victory decisive. A king should never do that which will ever ramble in his enemies' heart. He should not wound him by abusive words. If the opportunity comes, he should strike him, but not unnecessarily.

Acting according to the words of the wise, a king should only break the stength of his enemy,—he should never, when opportunity is not favourable, seek to attack his enemy, nor should he, when the opportunity comes, should persecute his enemy.

Giving up lust, and wrath, and pride, the king should continually watch for the laches of his enemy. His own mildness, his severity of punishments, his inactivity, his carelessness, his deceitful conduct, ruin a foolish king. The king free from these four faults succeeds in vanquishing his enemies. When only one minister is competent to accomplish a secret object, the king should consult that minister only. Many ministers consulted, try to throw the burden of the task on another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only the king should consult with many.

When the foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved. The king should first use the arts of producing disunion, and also of conciliation.

When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself before a powerful foe. It is

again disirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble oneself before a more powerful king One should, when the occasion for such act comes, never do anything that may arouse suspicions A victorious king, again, should not allow the vanquished to remain wakeful There is nothing, that is more difficult of accomplishment than the acquisition of prosperity

The very existence of persons of restless disposition is fraught with danger Kings should therefore with close attention, ascertain their friends and foes If a king becomes mild, he is disregarded If he becomes fierce, he inspires people with dread Therefore do not be fierce Do not again be mild But be both fierce and mild As a rapid current ceaselessly eats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined

Never attack many foes at the same time By applying the arts of conciliation or gift, or production of disunion, they should be grinded one by one As regards the remnant, being few in number, the victor may behave peacefully towards them An intelligent king, even if competent for it, should not begin to crush all his foes at once When a king happens to have a large army consisting of -sixfold forces and teeming with horses, elephants, cars, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe without hesitation If the foe be strong, the adoption of a policy of conciliation towards him is not worthy of approbation On the other hand, chastisement by secret means is the policy that should he adopted Nor should mildnes of behaviour be adopted towards such foes, nor repeated expedition, for loss of crops, poisoning of wells

and tanks, and suspicious in respect of the seven branches of administration, should be avoided. The king should on such occasions apply various kinds of deception, diverse contrivances for setting his foes against one another and different kinds of hypocritical behaviour. He should also through trusted agents ascertain the doings of his foes in their cities and provinces. Kings, conquering their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth to them in private, confiscating their possessions publicly without, however, injuring them materially, and proclaiming that they are all wicked men, that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the sametime in their own cities, they should, through other persons conversant with the Scriptures, adorned with every accomplishment, acquainted with the Ordinances of the sacred books and possessed of learning, cause incantations and foe-killing rites to be performed.

CHAPTER V.

A FRIENDLESS KING.

"Yudhisthira said,—'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Sire, what, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means or should he lay down his life without seeking wealth?

Bhisma said,—Without entertaining any scruples and any malice, listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury by any means like one excavating water in a wilderness which is without water. Agreeably to this Code of Morality, practised by the ancients, the king should, when the time for it comes, show compassion to his people. This is eternal duty.

For men that are able and competent, the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may, by penances and the like, acquire religious merit. Life however, is much more important than religious merit. And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition

of wealth. A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance, and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness. After the season of distress is over, what should the Kshatriya do? He should at such a time conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies. Even this has been declared to be his duties. He should not sink in despondency. He should not in times of distress seek to rescue from the peril of destruction the merit of others or of himself On the other hand, he should rescue his own self. This is the settled conclusion.

There is this Sruti, viz, that it is settled that Brahmans, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmans? Even as a Brahman in a occasion of distress may officiate at the Sacrifice of a person for whom he should never officiate at other ordinary times and eat forbidden food, so there is no doubt that Kshatriya in distress may take wealth from every one except ascetics and Brahmans. For one afflicted by an enemy and seeking the means of escape, what can be an improper outlet? For a person immured within a dungeon and seeking escape, what can be an improper path? When a person becomes afflicted, he escapes by even an improper

outlet. For a Kshatriya that has, in consequence of the weakness of his treasury and army become exceedingly humiliated, neither of life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The persons, who support themselves at ordinary times by following the practices primarily laid for them, may in seasons of distress, support themselves by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brahmans, it is seen, do the same, when their means of living are destroyed. When the Brahmans at such times conduct themselves thus, what doubt is there in respect of Kshatriyas? This is indeed settled, without sinking into despondency and yielding to destruction, a Kshatriya may by force take what he can from persons that are rich. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in distress should take by force what he can with a view to ultimately protect the people. No person in this world, O king, can support life without injuring other creatures The very ascetic, leading a solitary life in the depths of the forest, is no exception. A Kshatriya should not live, relying upon destiny, especally he, who is desirous of ruling. The king and the kingdom should always mutually protect, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king, even at the extremity of distress, should never give up his treasury, his machinery for chastisement of the wicked, his army, his friends and allies, and other necessary institutions and the chiefs living in his kingdom.

Men conversant with duty say that one must keep one's seeds, deducting them even from one's very food. Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits again are the root of his subjects.

The treasury can never be filled without oppressing others. How then can the army be kept without oppression? The king, therefore, in seasons of distress incurs no fault by oppressing his subjects for filling the treasury. For performing Sacrifices many improper acts are done. For this reason a king incurs no sin by doing improper acts when the object is to fill his treasury in a season of distress. For the sake of wealth practices other than those which are proper are followed in season of distress. If at such times such improper practices be not adopted, evil is certain to result.

Guided by such considerations an intelligent king should settle his course at such times. As animals and other things are necessary for Sacrifices, as Sacrifices are necessary for purifying the heart, and as animals, Sacrifices, and purity of the heart are all for final Emancipation, even so policy and chastisement exist for the treasury,—the treasury exists for the army,—and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of Morality. A large tree is cut down for making of it a Sacrificial stake. In cutting it other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot. Even so they that stand in the way, making a well-filled

treasury, must have to be slain. I do not see how else success can be had !

By wealth both the worlds, viz., this and other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of Sacrifices should be acquired by every means. The demerit that attaches to an act done in an occasion of distress is not equal to that which attaches to the same act, if done at other times. O King, the acquisition of wealth and its abandonment cannot both be possibly seen in the same person. O king, I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying,—This shall be mine,—This shall be mine! There is nothing that is so meritorious for a king as the possession of a kingdom It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season however of distress, it is quite different. Some acquire wealth by gifts and Sacrifices, some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth is powerful. A man of wealth may acquire everything A king that has a well-filled treasury succeeds in accomplishing everything By his treasury a king acquires religious merit, gratifies his desire for pleasure, obtains the next world, and this also The treasury, however should be filled by the aid of righteousness and never by unrighteous practices

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CHAPTER VI.

KING'S BEHAVIOUR TOWARDS ENEMIES.

Bhisma said,—'If the invading enemy be of pure heart and if he be conversant with both morality and profit, king of the kind you have indicated, should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life, he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession than any king for encountering that danger from which escape can be had by the abandonment of his treasury and army?

A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them, by incurring the risk of his own arrest in trying to deliver them. As long as it is in his power, he should never surrender his own self to the enemy.'

Yudhisthira said,—'When his own men are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?

Bhisma said,—'A king, under such circumstances, should, if his enemy be righteous, seek to make peace with him. If the enemy be unrighteous, he should then put forth his valour. He should by such means, seek to cause the

foe to withdraw from his kingdom ; or fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole earth with the help of even a small force, loyal, cheerful and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeed in slaying his enemies, he is sure to enjoy the Earth. By laying down one's life in battle, one obtains the companionship of Indra himself.

Yudhisthira said,—'Tell me, O Grandsire, how a king, without usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe.

Bhisma said,—'In this connection, is cited the old story of the discourse between the ocean and the rivers. In days of old, eternal ocean, the lord of Rivers, the refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind. "The Ocean said,— Ye Rivers, I see that all of you, with your full currents bring away trees of large trunks, tearing them off with their roots and branches ! Ye do not, however, ever bring to me a cane ! The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt or are they to any use to you? I desire, therefore, to hear what the motive is that inspires you ! Indeed, why is it that canes, are not washed down by any of you, uprooted from the banks where they grow ?

Thus addressed, the River Ganga replied unto Ocean, the lord of all Rivers, in these words of grave import, fraught with reason, and therefore acceptable to all.

Ganga said,—Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth.

canes however act differently. The cane, beholding the advancing current, bends to it. The others do not act *in that way. After the current* has passed away, the cane assumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture by being taken up by the roots.

Bhisma continued :—That person, who does not yield to the power of a foe that has advanced in might and that is competent to *imprison or kill, soon meets with* destruction. That man of wisdom, who acts, after ascertaining fully the strength and weakness, the might and energy of himself and his foes, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be *more powerful than himself*, should adopt the behaviour of the cane. That is an *indication of* wisdom.

CHAPTER VII.

THE REWARD OF A DEAD HERO.

"Yudhisthira said :—Tell me, O Grandsire, what regious are earned by unreturing heroes by encountering death in battle.

Bhisma said :—In this connection, O Yudhisthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha, the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his General blazing with every kind of energy and endued with celestial form, seated on a very beautiful car, and sojourning in that vehicle up and up towards still higher regions. Beholding the prosperity of his General Sudeva, and observing how he sojourned through regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.

"Amvarisha said :—'Having duly governed the whole Earth bounded by the seas,—having from desire of earning religious merit practised all those duties that are common to the four Orders as declared by the Scriptures,—having practised with rigid austerity all the duties of the *Brahma-charyya* mode,—having waited with dutiful obedience upon my precepters and other reverend seniors,—having studied with due observances the Vedas and the Scriptures on kingly duties,—having gratified guests with food and drink, the Pitris with offerings in *Sraddhas*, the Rishis with attentive study of the Scriptures and with initiation under proper forms into the mysteries of religion, and the Gods with many excellent and high Sacrifices,—having duly observed Kshatriya duties according to the injunctions of the Scrip-

tures,—having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasava! This Sudeva, O chief of the deities was formerly the Generalissimo of my forces. It is true, he was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me? He never worshipped the Gods in high and great Sacrifices. He never gratified the Brahmans by frequent and costly presents according to the Ordinance. For what reason then, has he succeeded in transcending me?'

Indra said:—'Regarding this Sudeva, O sire, the great Sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior, accoutred in armour, by advancing against foes in battle array, becomes installed in that Sacrifice. Indeed it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the Sacrifice of Battle.'

Amvarisha said—'What constitutes the libations in that Sacrifice? What constitutes its liquid offerings? What is its *Dakshina*? Who again, are regarded its Ritwijas? Tell me all this, O Performer of a hundred Sacrifices.'

Indra said,—'Elephants constitute the *Ritwijas* of that Sacrifice, and steeds are its *Addhyaryus*. The flesh of foes constitutes its libations, and blood is its liquid offerings. Jackals and vultures and ravens, as also winged shafts, constitute its *Sadasyas*. These drink the remnants left of the libations. Heaps of blazing, sharp, and well-tempered lances and spears, of swords and darts and axes, constitute the ladles of the Sacrificer. Straight, sharp, and well-tempered arrows with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double-mounted ladles. Sheathed in scabbard made of skin and equipt with tiger handle made of ivory, and capable of cutting off the elephant's trunk, the sword forms the sphis

of this Sacrifice. The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the Homa of this Sacrifice Cutting pierce, and such other sounds, that are heard in the front ranks of the array, constitute the *Samans* sung by its Vedic chanters in the abode of Yama. The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephants snd steeds and men equipt with shields are regarded to constitute the Cyenachit fire of that Sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of Khadira wood, for the hero who performs that Sacrifice The shrieks that elephants utter when urged on with hooks constitute its Ida Mantras. The kettle-drums with the slaps of palms forming the Vashats, O king, are its Trisaman Udgatri. When the property of a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property does by that act of self-devotion, acquire the merit of a Sacrifice with infinite presents That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the Sacrifice constitute by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its

frogs and tortoises, the bones of horses for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of slain elephants for its boats and huge alligators, swords and scimiters for its larger vessels, vultures and kankas and ravens for the rafts that flood upon it, that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the Sacrifice by performing the final ablutions. That hero whose altar in such a Sacrifice is strewn over with the severed heads of foes, of steeds and of elephants, obtains regions of felicity like mine. The sages have said, that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of Sacrificial offerings who takes the combatants standing to his south for his Sadasyas and those to his north as his Agniddhras, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity The open space, lying between two hosts drawn up for fight, constitutes the altar of such a Sacrifice, and the three Vedas are his three Sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his Sacrifice. That inglorious warrior, who turning away from the fight in fear, is slain by foes sinks into hell. There is no doubt in this. That warrior on the other hand, whose blood drenches the Sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself, and the intelligence of Vrihaspati, the preceptor of the

celestials. That warrior who can seize alive the commander of the hostile army, or his son, or some other respected leader, succeeds in winning regions of felicity like mine. One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to Heaven and earns the respect of its deities. Men do not desire to dedicate for his salvation food and drink. Nor do they bathe after receiving the intelligence, nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of Apsaras, numbering by thousands, go out with great speed for receiving the spirit of the slain hero, coveting him for their lord. That Kshatriya, who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such cannot, on his part, conforms with the eternal path of duty Such a man obtains the merits of all the four modes of life The aged and the children should not be slain ; nor one that is a woman ; nor one that is flying away ; nor one that holds a straw in his lips ; nor one that says *I am thine* Having slain in battle Jambha, Vritra, Vala, Paka, Catamaya, Virochana, the irresistible Namuchi, Camvera of innumerable illusions, Viprachitti,—all these sons of Diti and Danu, as also Prahlada, I myself have become the chief of the celestials'

Bhisma continued,—Hearing these words of Indra and approving of them, king Amvarisha comprehended how warriors succeed by battle as their means in compassing success for themselves in respect of winning regions of beatitude in heaven.

Bhisma said —In this connection is cited the old story of the battle between Pratarddana and the ruler of Mithila The ruler of Mithila, viz, Janaka, after installation in the Sacrifice of battle, gladdened all his troops on the eve of fight. Listen to me, O Yudhisthira, as I recite the story.

CHAPTER VIII.

ADDRESS TO THE SOLDIERS.

Janaka, the high-souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying,—"Behold, these are the regions endued with great splendour for those that fight fearlessly. Full of Gandharva girls, those regions are eternal and capable of granting every wish! There, on the other side, are the regions of hell, intended for those that fly away from battle. They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes! Do not fall into inglorious hell! The laying down of life in battle constitutes, in respect of heroes, their happy door of heaven!

"Thus addressed by their king, O Yudhisthira, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take stand in the van of battle. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king, who forms his array in this manner, always succeeds in vanquishing his foes. Therefore, O Yudhisthira, the array of battle should always be thus formed. Filled with wrath of battle, heroes desire to win blessedness in heaven by fighting fairly. Like Makaras agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those amongst them that are cheerless. The victor should protect the land newly conquered from acts of aggression. He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after rent and that des-

pairing of safety, assails their pursuers. For this reason O king, thou shouldst not cause thy troops to pursue too much the routed foe. Warriors of courage do not wish to strike them that run away. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth, water is drunk by the thirsty; coward are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms o heroes like a son on those of his sire. He, therefore, tha is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.

CHAPTER IX.

SUMMARY.

Yudhisthira said :—'You have, O Sire, discoursed upon the many duties of a king that were observed and laid down in days of old by persons of ancient times conversant with kingly duties. You have, indeed, spoken in details of those duties as approved by the wise. Do, however, speak of them in such a way that one may succeed in retaining them in memory.

Bhisma said :—'The protection of all creatures is regarded as the highest duty of a king ; protection is always to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of various colours. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular form which is beneficial in view of the particular object which he seeks to accomplish. A king who can assume diverse forms succeeds in accomplishing even the most subtile object. Dumb like the peacock in autumn, he should conceal his counsels. He should speak little, and the little he speaks should be sweet. He should of good features and well-versed in the Scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may flood thin fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success, even as men seek the refuge of lordly rivers generated by the rain water, collected within mountain lakes. The king should always have the rod of chastisement uplifted in his hands. He

should always act heedfully in the matter of looking his taxes after examining the incomes and expenses of his subjects, like men repairing to a full grown palmyra for drawing its juice. He should act equitably towards his own subjects, cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes and crush those that are their partizans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains by seeking the shelter of unknown shades and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self and avoid the nets spread out for him by the spies and secret agents of the foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacock, the king should kill his powerful and angry foes of croocked policy and destroy their force and drive them away from home. The king should also, like the peacocks, do what is good to him, and glean wisdom from everywhere. A wise and peacock-like-king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the Scriptures one can settle his courses of action. In this consists the usefulness of the Scriptures.

By practising the arts of conciliation, he should inspire

confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind, he should by exercising his own intelligence arrive at conclusions. The king should be well-versed in the arts of conciliating policy ; he should be possessed with wisdom ; and should be able to do what should be done, and avoid what should not be done. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Brihaspati, if he incurs obloquy soon regains his disposition like heated iron dipt in water. A king should accomplish all objects, of his own or of others according to the means laid down in the Scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild in disposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes.

The king should do good to all persons without transgressing the dictates of Righteousness. That king stands immovable as a hill whom everybody regards. Having set himself to the task of adjudicating between litigants, the king without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families of the masses of the people and of different countries ; as are mild in speech ; as are of middle age ; as have no faults ; as are devoted to good acts ; as are never careless ; as are free from rapacity ; as are possessed of learning and self-restraint and as are firm in virtue and always prepared to uphold the interest of both Virtue and Profit. In this way, having

ascertained the course of action and their final objects, the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness. That king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the earth. That king is said to be conversant with the duties of a king who rewards his officers and subjects publicly for any good they do, who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bees collect honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored. The king should never disregard any wealth for its littleness, he should never disregard foes for their powerlessness, he should by exercising his own intelligence, examine his own self, he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence health, patience, bravery, and attention to the requirements of time and place,—these eight qualities are the cause of wealth, be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a con-

flagration. A single seed may produce a big tree. A king, therefore, even when he hears that his income and expenditure are great should not disregard the smaller items. A man, if he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king therefore who is conversant with the requirements of time is the best of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, destroy the acquisition of religious merit by him and deprive him of even his energy. Therefore a king that is of regulated mind should never be heedless when he has a foe.

If a king possessed of intelligence desires for affluence and victory, he should after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person;—by intelligence may power that is growing be protected, a growing foe is weakened by the aid of intelligence; therefore every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by a train of self-seeking flatterers, never succeeds in winning even the smallest benefit. For these reasons the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction. Learning penances, vast wealth, indeed, everything can be earned by exertion. Exertion as it occurs in embodied creatures is governed by intelligence. Exertion, therefore should be regarded as the foremost of all things. The human body is the

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The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do then practise these duties of kings that I have told you. Set your heart upon the duty of protecting men. Then may you easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit.

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residence of many intelligent creatures of great energy, of Cakra, of Vishnu, of Saraswati and of other beings. A man of knowledge therefore should never disregard the body.

A man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other peoples' wealth. Every one however becomes covetous in the matter of enjoying happiness. If a person, therefore becomes destitute of wealth, he becomes destitute of virtue and pleasure which are objects attainable by wealth. A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters and the affluence of others. In covetous men every kind of fault may be seen. The king therefore should never take a covetous man *for his minister or offices. A king in the* absence of proper agents should despatch even a low person for ascertaining the disposssition and acts of his foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers succeeds in keeping all his tributary chiefs under proper control.

O prince of men, I have briefly discoursed to you of all the duties laid down in the Scriptures. Attend to them aided by your intelligence. That king who, in obedience to his preceptor, attend to *these, succeeds* in ruling the whole Earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter. A king that is heedful by properly attending to the requirements of war and peace succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion.

of their acts, become distributed into different orders. They, that became fond of indulging desires and enjoying pleasures, possessed of the attributes of severity and wrath and were endued with courage and unmindful of the duties of piety and worship,—those Brahmanas, possessing the attribute of Passion—became Kshatriyas. Those Brahmanas again, who without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,—engaged in all kinds of acts for a living, and were fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own orders, become members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of Sacrifices. Even thus were the four orders at first created equal by Brahma who ordained for all of them the observances declared in the words of Brahma in the Vedas. Through cupidity alone, many fell away and became possessed by ignorance. The Brahmanas are always devoted to the Scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore never go for nothing. Those amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma These fallen ones become members of various inferior orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Pishachas and Rakshasas and Pretas and as individuals of various Mlechaha races. The great Rishis who at the beginning sprang into life through Brahma's will subsequently

CHAPTER X.

FOUR ORDERS OF MAN.

Yudhisthira said :—O grandsire, tell me who are the four orders of men and what are their duties.

Bhisma said :—Brahma first created a few Brahmanas who came to be called Prajatis lords of creation. Possessed of splendour, equal to that of the fire or the sun, they were created out of the energy of that First-born Being. The Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven by practising them. After this, the Deities and the Danavas, the Gandharvas, the Daityas, the Asuras, the great Nagas, the Yakshas, the Rakshasas, the Serpents, the Pishachas, and human beings with their four divisious, viz., Brahmanas, Kshatriyas, Vaisyas and Sudras and all the other orders of creatures that exist, were created. The complexion of the Brahmanas was white ; that which the Kshatriyas obtained was red ; that which the Vaisyas got was yellow ; and that which was given to the Sudras was black. If the distinction between the four oders of human beings be made by means only of colour then it seems that all the four orders have been mingled together. Lust, wrath, fear, cupidity, grief anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes ? The bodies of all men emit sweat, urine, fæces, phlegm, bile and blood. How then can men be distributed into classes Of mobile objects the number is infinite ; the species also of immobile objects is innumerable. How then can object of such very great diversity be distributed into classes ?

There is really no distinction between the different orders Created equal by Brahma, men have in consequenc

CHAPTER. XI.

SUMMARY.

Yudhisthira asked :—By what acts does one become a Brahmana? By what a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaisya or a Sudra? Tell me this.

Bhisma replied :—That person is called a Brahmana who has been sanctified by such rites as those called *jata* and others, who is pure in behaviour, who is engaged in studying the Vedas; who is devoted to the six well-known acts of ablutions every morning and evening, with silent recitation of *Mantras*, pouring libations on the Sacrificial fire, worshipping the deities, doing the duties of hospitality to guest, and offer-ing food to the Viswedevas who is properly observant of all pious acts; who never takes food without having offer-ed it duly to the God and guests, who is filled with rever-ence for his preceptor, and who is always devoted to vows and truth. He is called a Brahmana in whom reside truth, gifts, abstention from injury to others, compassion, shame, benevolence and penances. He who is engaged in the profession of battle, who studies the Vedas, who makes gifts to Brahmans and takes wealth from those he protects, is called a Kshatriya. He who earns fame from the keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya. He who takes a pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics be observable in a Sudra, and if they be not found in a Brahmana, then such a Sudra is no Sudra and such a Brahmana is no Brahmana. By every means should cupi-

CHAPTER XII.

FOUR ORDERS OF MAN.

After this, Yudhisthira saluted his grandsire, the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying,—"What are the general duties of the four Orders of man, and what are the especial duties of each Order ? What mode of life should be adopted by which Order ?"

Bhisma said :—"I bow down to Dharma who is great, and to Krishna who is Brahma ! Having bowed down also unto the Brahmanas assembled here ; I shall discourse on Duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants,—these nine duties belong to all the four Orders equally.

Those duties, however, which belong exclusively to Brahmanas, I shall now tell you. Self-restraint, O king has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities are also their other duties. By practising these two, all their acts are accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform Sacrifices.

It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it among deserving persons and relatives. By his study of the Vedas, all the pious acts laid down for the Brahmana are accomplished. Whether he does or does not achieve any thing else, if he devotes himself to the study of the Vedas, he becomes

dity and wrath be restrained. These, as also self-restraint, are the highest results of knowledge Those two passions viz, cupidity and wrath, should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride, one's knowledge from honour and disgrace ; and one's soul from error. That intelligent person, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily *Homa,* is a real Renouncer. One should conduct oneself as a friend of all creatures, abstaining from all acts of injury.

Rejecting the acceptance of all gifts, one should by the aid of one's own intelligence be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here, and will attain to a fearless region hereafter. One should live always devoted to penances and with all passions completely restrained, observing the vow of taciturnity, and with soul concentrated on itself; he should be desirous of conquering the unconquered senses and be unattached in the midst of attachments. All things that can be perceived by the senses are called manifest. All, however, that is unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known. If there be no faith, one will never succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with Prana, and Prana should then be held within Brahma. By dissociating oneself from all attachments, one may obtain absorption into Brahma There is no need of attending to any other thing. A Brahmana can easily attain to Brahma by the path of Renunciation. The indications of a Brahmana are purity, good behaviour and compassion, unto all creatures.

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I shall also tell you what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform Sacrifices but not officiate as a priest in the Sacrifices of others He should never teach the Vedas, but study them with a Brahmana preceptor. He should protect the people Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle

Those among Kshatriya rulers who perform great Sacrifices, who are possessed of a knowledge of the Vedas and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons, conversant with the old Scriptures, do not applaud that Kshatriya who returns unwounded from battle. This has been declared to be the conduct of a wretched Kshatriya. There is no higher duty for him than the suppression of robbers Gifts, study, and Sacrifices bring prosperity to kings Therefore, a king who desires to acquire religious merit should engage in battle

Establishing all his subjects in the observance of their respective duties, a king should cause all of them to do every thing according to the dictates of righteousness Whether he does or does not any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men

I shall now tell you, O Yudhisthir, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas perform Sacrifices, and acquire wealth by fair means With proper attention, he should also protect and rear all domestic animals as a sire protects his sons. Any thing else that he will do will be regarded as improper for him. By protecting the domestic animals, he would obtain great happiness The Creator, having, created the

domestic animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred the care of all creatures. I shall tell you what the Vaisya profession is and how he is to earn the means of his sustenance. If he keeps for others six kine, he may take the milk of one cow as his remuneration ; and if he keeps for others a hundred kine, he may take a single pair as such free. If he trades with other's wealth, he may take a seventh part of the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take seventh part of the yield. This should be his annual remuneration.

A Vaisya should never desire that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should be employed in that task. I should tell you what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three Orders. For this the service of the three other classes is the duty of the Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth.

I shall now tell you the profession he should follow and the means by which he may earn his livelihood. It is said that Sudras should certainly be maintained by the three other Orders. Worn out umbrellas, turbans, beds and seats, shoes, and fans should be given to the Sudra servants. Torn clothes, which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with

morality say that if the Sudra approaches any one belonging to the three regenerate Orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra, his master should offer the funeral cake. The weak and the old amongst them should be maintained. The Sudra should never abandon his master whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master. Sacrifice has been laid down as a duty of the three other Orders. It has been ordained for the Sudra also. A Sudra, however, is not competent to utter *Swaha* and *Sadha* or any other Vedic Mantra. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the Gods in minor Sacrifices called Paka-Yajnas. The gift called *Purna-patra* is declared to be the *Dakshina* of such Sacrifices. It has been heard by us that in the days of yore a Sudra of the name of Paijavana gave a *Dakshina* in one of his Sacrifices consisting of a hundred thousand *Purna-patras*, according to the ordinance called *Aindragni*. Sacrifice as has been already said, is as much laid down for the Sudra as for the three other classes. Of all Sacrifices devotion has been laid down to be the foremost. Devotion is a high duty. It cleanses all Sacrifices.

Whatever they would say would be for your great good. Therefore all kinds of Sacrifices naturally appertain to all the four Orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with Riks, Yajus, and Samas, should always be worshipped as a God. The Sudra who is without Riks, and Yajus and Samas, has Prajapati for his God. Mental Sacrifice is laid down for all the Orders, It is not true that the

Gods and other superior persons do not manifest a desire to share the offerings in such Sacrifices of even the Sudra. For this reason, the Sacrifice that consists in devotion is laid down for all the classes.

CHAPTER XIII.

FOUR MODES OF LIFE.

Bhisma said :—O mighty armed one, listen now to me as I mention the names of the Four Modes of Life and the duties in respect of each. The four modes are Vanprastha, Bhaikshya, Garhastya, and Brahmacharyya.

Undergoing the purificatory rite in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Garhastya, proceed with or without his wife for adoption of the mode called Vanaprastha.

Having studied the Scriptures called Arangakas, having drawn up his vital fluid and having retired from all worldly affairs, one may then attain to an absorption with the Eternal Soul knowing no decay. These are the indications of Munis that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana that is desirous of Emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharyya.

Sleeping at that place in the course of his wandering when evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained in charity, given to contemplation, practising self-restraint with the senses under control, without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorption with the Eternal Soul that knows no decay.

The person leading the Garhastya mode of life should after studying the Vedas accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attetion, he should accomplish all the duties of this mode of life that is extremely difficult to go through without transgressions. He, should be satisfied with his own wedded wife and should never approach her except in her season. He should observe the Ordinances of the Scriptures and should not be cunning and deceitful. He should be abstemious, devoted to the Gods, grateful, mild, destitute of greediness and forgiving. He should be of a tranquil heart, tractable, and attentive in making offerings to the Gods and the Pitris. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one class.

He should also be always devoted to the performance of the Vedic rites. In this connection, the illustrious and great Rishis cite a verse by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it. By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy various kinds of happiness both here and hereafter The great Rishis have said that support of sons and wives, and study of the Vedas, form the duties of those that live this high mode of life. Yhat Brahmana who always engaged in the performance of Sacrifices, duly goes through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven. Upon his death, the rewards desired by him become fulfilled Indeed, celestials wait upon him for eternity like menials ever in the alert to execute the commands of their master. Always attending to the Vedas, silently reciting the Mantras obtained from his preceptor, worshipping all the deities,

O Yudhisthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay, the person, leading the Brahmacharyya mode of life, should always observe rigid vows and with senses under control, should always pay attention to the instruction he has received. Reflecting on the Vedas and discharging all the duties in respect of contemplation he should live dutifully waiting upon his preceptor and always bowing unto him. Unengaged in such kinds of work such as officiating in the Sacrifices of others and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, and doing good even unto his enemies ; these are the duties laid down for a Brahmcharin.

CHAPTER XIV.

LIFE OF THE OTHER ORDERS.

Yudhisthira said :—'Tell us those duties in respect o persons like ourselves, the duties which are auspicious productive of happiness in the future, benevolent, approve by all, pleasant and agreeable.'

Bhisma said :—'The four modes of life have bee laid down for the Brahmanas. Many acts, O king, leadin to heaven and especially fit for the kingly orders, hav already been declared. Those, however, cannot be referre to in reply to present query, for all of them hav been duly laid down for such Kshatriyas as are not virtuous. That Brahmana who is addicted to the practices of Kshatriyas and Vaisyas and Sudras,incurs censure in this as a person of wicked soul and he goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and other beasts are applied to the Brahmana who is engaged in acts that are improper for him. That Brahmana who, in all the four modes of life, is duly engaged in the sixfold acts of regulating the breath, and contemplation, he who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Every one derives his own nature from the nature of his acts in respect of their circumstances, place and means and motives. Those should therefore, regard the study of the Vedas, which is fraught with such high merit to be equal with the exertion of kingly power or the pursuit of agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his

acts, good bad, and indifferent, entirely influenced by Time Those amongst the good acts of a man's past life that exert the greatest influence on the next, are liable to be exhuasted Men, however, are always engaged in those acts to which their propensities lead Those propensities again lead a living being to every direction

Listen now, O son of Pandu, to those duties that should be observed in the four modes of life These should be known by the Kshatriya who desires the members of the three other Orders in his kingdom to strictly adhere to the respective duties of those modes For a Sudra who is desirous of hearing such Scriptures as are not forbidden in his case who has accomplished his duties, who has begotten a son, between whom and the superior Orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint which are not necessary for him For a Sudra practising all these duties as also for a Vaisya and a Kshatriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his Order, and having also served the king, a Vaisya of venerable years, with the king's permission may betake himself to another mode of life Having studied the Vedas duly and the treatises on the duties of king having begotten children and performed other acts of a like nature, having quaffed the Soma and ruled over and protected all his subjects righteously, having performed the Rajsuya, the Horse Sacrifice and other great Sacrifices, having invited learned Brahmanas for reciting the Scriptures and made presents unto them according to their deserts, having victories small or great in battle, having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of his subjects, having worshipped the Pitris by

performing with due rites the Sacrifices laid down for honouring them, having attentively worshipped the Gods by performing Sacrifices and the Rishis by studying the Vedas, the Kshatriya who in old age desires another mode of life may adopt it by having that one which immediately precedes it, and by that means he is sure to obtain ascetic success. A Kshatriya, for leading the life of a Rishi, O king, may adopt the Bhikshu mode of life ; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging what would barely support his life. A life of mendicancy is not obligatory upon the three Orders viz. Kshatriya, Vaisya and Sudra. In as much, however, as they can adopt it, if they choose, this mode of life, therefore is open to all the four Orders. Amongst men, the highest duties are those which are practised by Kshatriyas. The world is subject to the might of their arms. All the duties principal and subordinate of the three other Orders are dependent for their observance upon the duties of the Kshatriya. The Vedas has declared this. Know that as the foot-prints of all other animals are engulfed in those of the elephant, even so all the duties of the other Orders, under every circumstance are engulfed in those of the Kshatriya. Men conversant with the Scriptures say that the duties of other three Orders afford small relief or protection, and produce small rewards The learned have said that the duties of the Kshatriya afford great relief and produce great reward. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of Renunciation occurs in kindly duties, O monarch, and Renunciation has been said to be an eternal virtue and the foremost of all. If the science of chastisement disappears, the Vedas will disappear. All those Scriptures

also that inculcate the duties of men become lost. Indeed if these ancient duties belonging to the Kshatriya be abandoned all the duties in respect of all the modes of life become lost. All kinds of renunciation are seen in kingly duties, all kinds of initiation, occur in them ; all kinds of learning are connected with them and all kinds of worldly behaviour enter into them As animals, if slaughtered by the vulgar become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.

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CHAPTER XV.

THE DISCOURSE OF INDRA.

Bhisma said :—The duties in respect of all the four Modes of life, those of Yatis, O son of Pandu,and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have again many outlets. Led by many false systems, their eternal nature is sometimes offended. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties as declared in the Scriptures, find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon a Kshatriya are plain, productive of great happiness, evident in respects of their results, free from deceit, and beneficial to the whole world. As the duties of the three Orders, as also of Brahmanas and those that have retired from the world, O Yudhisthira, have before this been said to include all within those of that sacred mode of life called Grihastha,—even so, the whole world, with all good actions, are subject to kingly duties. I have told you, O monarch, how many brave kings had, in days of old, repaired to that Lord of all creatures, viz, the divine and puissant Vishnu of great prowess, for resolving their doubts about the Science of Chastisement. Those kings, mindful of the declarations of the Scriptures, enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life. Those deities, viz, the Saddhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts,and the Siddhas,

created in days of old by the first of Gods, are all observant of Kshatriya duties. I shall now recite to you a history fraught with the conclusions of both Morality and Profit. In the days of old when the Danavas has multiplied and swept away all barriers and distinctions, the powerful Mandhatri, O monarch, became king. The ruler of the earth, viz. king Mandhatri, performed a great Sacrifice from desire of beholding the puissant Narayana, that God of Gods, without beginning, middle and end. In that Sacrifice, he worshipped with humility the great Vishnu. The supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings, he offered his adorations to that puissant Diety. This high discourse took place between that lion among kings and that illustrious God in the form of Indra, touching Vishnu of great effulgence.

Indra said :—What is your object, O foremost of Virtuous persons, in thus seeking to behold that ancient and first of Gods, viz., Nararyana of inconceivable energy and Infinite Power. Neither myself, nor Brahma himself, can obtain a sight of that God of Universal Form. I shall grant thee what other objects may be in thy heart. Thy soul abides on peace, thou art devoted to righteousness, thou hast thy senses under control, and thou art possessed of heroism. Thou seekest unflinchingly to do what is agreeable to the Gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant whatsoever boons may be desired by thee.

Mandhatri said :—I bow my head for gratifying thee. Without doubt, however, I desire to see the first of Gods. O divine lord, casting off all earthly desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all! By exercising the high duties of the Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I

have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost duties in the world that have flowed from the first of Gods.

Indra said :—They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original God. Other duties flowed afterwards from his body. Infinite were the other duties with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distingished above them. In them are included all other duties. For this reason, Kshatriya duties are said to be the foremost of all. In days of old, Vishnu by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes, and thereby afforded relief to the Gods and the Rishis of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the Asuras, then the Brahmanas and Brahma, the Creator of the worlds, and Kshatriya duties and the duties that first flowed from the Supreme Deity,would all have been destroyed. If that first and foremost of Gods had not, by putting forth his prowess, subjugated the Earth with all her Asuras, then all the duties of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of the Brahmanas. The eternal duties of men had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived. In every Yuga, the duties of Brahmanas in respect of attaining to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed.

all these occur among Kshatriya duties practised by kings. Persons, that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed in consequence of the same influence in performing all their duties. For this reason, Kshatriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by their parents. Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, ensure the protection of every creature. Themselves eternal, they lead to eternal Emancipation.

CHAPTER. XVI.

THE SAME CONTINUED.

Indra said :—Kshatriya duties, O king, which are possessed of such energy, which include in their exercise all other duties and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The king, possessed of compassion for all creatures, should regard those to be the foremost of his duties, viz., reclaiming the land for cultivation and fertilizing it, performance of great Sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment of gift is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle is the foremost. Thou hast seen with thy own eyes, how the rulers of the earth, even observant of Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharyya mode, lead a life of domesticity which is always meritorious. In adjudicating upon ordinary questions of right between his subjects, he should be thoroughly impartial. For causing all the Orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion with which they seek the accomplishment of their objects, Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other Orders are able to observe their respective duties in consequence of the kingly duties. For this

reason the former are said to be dependent upon the latter in respect of the merit they produce. Those men who disregard all wholesome restraint and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all.

That course of conduct which has been prescribed for Brahmans who follow the three Vedas,and those modes of life that have been laid down for Brahmanas should before every thingelse be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra.

The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshatriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahman indeed is like Dharma himself. That Brahmana who is employed in acts that are not laid down for him deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders. Kshatriyas should take care of them, so that their observance may be improved Even these are the duties of Kshatriyas. For these reasons also, kingly duties and no others are the foremost of all. They are the duties of heroes, and they that are heroes are foremost in practising them.

Mandhatri said :—What duties should be performed by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kaekas, the Palhavas, the Andhras, the Kambojas, the several castes that have sprung up from the Brahmanas and the Kshatriyas, the Vaisyas, and the Sudras, that reside in the dominions of the Arya kings? What are those duties again to

the observance of which kings like ourselves should force those tribes that subsist by robbery? I desire to hear all this! O illustrious God, instruct me! O chief of all the Dieties, thou art the friend of us, Kshatriyas.

Indra said :—All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform Sacrifices in honor of the Pitris, dig wells, and dedicate them to Universal service, give water to thirsty travellers, give away beds and other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at Sacrifices of every kind, are duties that should be practised by every person, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be performed by persons of the robber class also.

Indra said :—Upon the disappearance of kingly duties and of the Science of Chastisement, all creatures become exceedingly afflicted, in consequence of the tyranny of kings. After the expiry of this,—the Krita age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the Puranas and the high truth of religion, men, led by lust and wrath, will deviate into wrong path. When sinful men are not restrained from wicked acts by high religion, such persons with the aid of the Science of Chastisement should be brought back to religion, which is superior to everything and eternal, and which is the source of everything good. The gifts and libations, and offerings to the Pitris, of the man that disregards the

reason the former are said to be dependent upon the latter in respect of the merit they produce. Those men who disregard all wholesome restraint and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all.

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CHAPTER XVII.

THE DUTIES IN DETAIL.

Yudhisthira said :--You have spoken to me about the four Modes of Life. I desire to know more of them. Do you discourse on them in detail.

Bhisma said :—O Yudhisthira, all the duties that are practised in this world by the righteous are known to you as well as they are known to me. O foremost of virtuous persons, listen now to me about what you ask, viz., the merit that a king acquires in consequence of the duties practised by others leading other modes of life. All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the Science of Chastisement, and who looks equally on all creatures, O Yudhisthira, attains to the object of Bhaikshya mode of life. That king, who is possessed of knowledge, who makes gifts to observing persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the Scriptures, and who has tranquillity of soul, attains to the object of the Garhastya mode of life. That king, who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life. That king, O Yudhisthira who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life. That king who on every occasion honours those that are foremost among men and those that are foremost among Yatis, attains, O son of Kunti, to the object of the Vanaprastha mode of life. That

king who is superior to every one, become fruitless. The very Gods do not disregard a virtuous king who is truly an eternal God The divine Lord of all creatures, having created the Universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties I respect and worship that person who aided by his understanding watches the course of the duties performed by men. Upon such supervision rest Kshatriya duties

Bhisma continued —Having said these words, the divine and puissant Narayana in the form of Indra, accompanied by the Marutas, repaired to his eternal abode of inexhaustible felicity When, O sinless one, duties as practised by the good had such a course in days of old, what men of chasened soul and learning is there that would disregard the Kshatriya ? Like blind men lost on the way, creatures acting and abstaining unrighteously, meet with destruction Do you adhere to that circle of duties that was first set agoing and to which the ancients had recourse ! I know, O sinless one, that you are quite competent to do this

of the Garhastya mode of life. Bestowing favours and inflicting punishment upon the wives of brothers, elder and younger, and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honouring those that are righteous and deserving of worship and protecting those that have by their penance acquired a knowledge of self, a king attains to the object of the Garhastya mode of life. Inviting to his home, persons that have betaken themselves to the Vanaprastha and other modes of ife, and treating them with food, constitute the domestic duties of a king. That king, who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, in whom no virtue is wanting, that foremost of men, O Yudhisthira, is said by the learned to be a person in the observance of the Vanaprastha and all the other modes of life. That king, who duly honours the office or rank which deserves honour, the race or family which deserves honour and those old men that deserve honour, is said, O Yudhisthira, to live in all the modes of life. A king, O son of Kunti, by observing the duties of his country and those of his family, acquires the merits of all the modes of life. That king, who at proper time, bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men, earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people within their dominions : they also take the sins of the latter, omission and commission. Those men also, O Yudhisthira, who assist kings in protecting their sub-

king, O Partha, who daily makes offerings unto the Pitris, and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures as also of the proper protection of his own kingdom, a king earns the merit of as many Sacrifices as the number of creatures protected, and accordingly attains to the object of Sannyas mode of life Study of the Vedas every day, forgiveness, and worship of preceptors and services rendered to one's own teacher lead to the attainment of the object of Brahmacharyya That king, who silently recites his Mantras every day and who always worships the Gods according to the Ordinance, attains to the object of the Garhastya mode of life That king, who engage in battle with the resolve of protecting his kingdoms or meeting with death, attains to the object of the Vanaprastha mode of life That king, O Bharata, who always behaves towards all creatures with righteousness and sincerity, attains to the object of the Vanaprastha mode of life. That king, who gives unto persons leading a Vanaprastha mode of life and unto Brahmanas versed in the three Vedas, attains to the object of the Vanaprastha mode of life That king, who displays compassion towards all creatures and abstains entirely from cruelty, O Bharata, attains to the objects of all the modes of life That king, O Yudhisthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, who affords relief to all oppressed people that seek his protection, attains to the object of the Garhastya mode of life. That king, who protects all creatures, mobile and immobile, and honours them as they deserve, attains to the object

CHAPTER XVIII.

THE DUTIES OF BANAPRASTHA.

One that is a *Brahmacharee*, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of religious mendicancy, all reach the same high end by duly observing the duties of their respective modes of life. Or, if one and the same person, freed from desire and aversion, practises one after another all these four modes of life according to the Ordinances that have been laid down, he is certainly fitted by such conduct to understand Brahma The four modes of life constitute a ladder or flight of steps. That flight is attached to Brahma. By ascending that flight, one succeeds in reaching the region of Brahma. For the fourth part of his life, the Brahmacharin, conversant with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son. While residing in the preceptor's house, he should go to bed after the preceptor rises from his.

All acts, which should be done by a menial servant, should be accomplished by him. Finishing these, he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor

Having accomplished all acts without leaving any portion undone, he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil speech and take lessons only when his preceptor invites him for it.

Becoming pure in body and mind and acquiring clever-

jects, become equally entitled to a share of the merits earned by others in consequence of that protection. The learned say that the Garhastya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred. That man, who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter. A king can easily cross the ocean of the world, with kingly duties as his boats possessed of great speed, urged on by the breeze of gifts, having the Scriptures for its tackle and intelligence for the strength of its helmsman and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his Understanding alone. In this state he soon attains to Brahma. Becoming cheerful by meditation and by restraining desire and other passions of the heart, a king engaged in discharging the duty of protection, succeeds in obtaining great merit. Do you, therefore, O Yudhisthira, exert yourself carefully in protecting Brahmans of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood

I have now described the various duties of men. Do you adhere to kingly duties that are eternal and that have been practised by great men since days of old. If you employ yourself with concentrated attention to the duty of protecting your subjects you may then, O son of Pandu obtain the merits of all the four Modes of life and of all the four Orders of men,

spouses, obtaining them in the ways indicated in the Ordinances, and having carefully established the domestic fire, he should, observant all the while of vows and fasts, become a householder and pass the second period of life.

ness and other desirable virtues, he should now and then speak what is agreeable Subduing his senses, he should look at his preceptor without eyes of longing curiosity, He should never eat before his preceptor has eaten , never drink before his preceptor has drunk, never sit down before his preceptor has sat down and never go to bed before his preceptor has gone to bed He should gently touch his preceptor's feet with upturned palms the right foot with the right hand and the left foot with the left

Reverentially saluting the preceptor, he should say unto him —O illustrious one this work I have already accomplished O generous one I am ready to accomplish whatever else thy reverend self may be pleased to command

Having said all this and having duly offered himself unto him thus, he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion

Whatever scents or luxuries the Brahmacharin may abstain from while actually leading a life of Brahmacharyya may be used by him after his return from the preceptor's abode This is consistent with the Ordinance Whatever observances have been elaborately laid down for Brahmacharins in the Scriptures should all be regularly practised by him He should again be always near his preceptor ready within call Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should from that mode of life pass into the others, one after another and practise the duties of each

Having thus passed a fourth part of his life in the study of the Vedas and observance of vows and fasts, and having given the preceptor the final fee the disciple should according to the Ordinance take his leave and return home for entering into a life of domesticity, Then, having taken,

according to the ritual laid down in the Yajus. for that much is due to both animate and inanimate existences.

The householder should never sleep during the day,or during the first {part of the night, or during the last part thereof. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season.

In his house, no Brahmana should be suffered to remain unfed or unworshipped. He should always worship such guests as are presenters of Sacrificial offerings,as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the Scriptures, as are observers of the duties of their own Order, as are self-restrained, mindful of all religious acts and devoted to penances. The Scriptures ordain that what is offerd to the Deities and the Pitris in Sacrifices and religious rites is meant for the service of guests.

In this mode of life, the Scriptures ordain tnat a share of the food that is cooked should be given unto every creature irrespective of his birth or character, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own religious practices are, unto one who has improperly abandoned his Sacred Fire,and even unto one who has injured his preceptor. One leading a domestic mode of life should give food unto Brahmacharins and Sanyasins.

The householder should every day become an eater of *Vighasa*, and should every day eat *Amrita*. Mixed with clarified butter, the remains of the food that is offered in Sacrifices constitute *Amrita*. That householder who eats after having fed all relatives and servants is said to eat *Vighasa*. The food that remains after the servants have been fed is called *Vighasa*, and that which is left after the presentation of Sacrificial offerings is called *Amrita*.

CHAPTER XIX.

THE DUTIES DOMESTIC LIFE.

Observant of meritorious vows, the householder, for the second period of his life, shculd dwell in his house, having taken spouses according to the ways indicated in the Ordinance and having estatlished a fire of his own. As regards the domestic mode of life, four kinds of conduct have been laid down by the learned.

The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year. The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.

Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the Scriptures.

A householder observing the first kind of conduct may pratise all the six well-known duties, viz., sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts.

He who observes the second kind of conduct should practise three only of these duties, viz., learning, giving, and taking. He who observes the third kind of conduct should practise only two of the duties of domesticity, viz., learning and giving. The householder practising the fourth kind of domesticity should observe only one duty viz, learning the Scriptures.

The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use, nor should he slaughter animals for food except in Sacrifices. If it be an animal which the householder desires to kill for food, or if it be a tree which he wishes to cut down for food, he should do either act

considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next in order of enumeration is more meritorious than the preceding one. As regards the four principal Modes of Life also, the same rule of merit applies, viz., the one that comes after is superior to the one preceding it. Accordingly Domesticity is superior to Brahmacharyya, Forest Life is superior to Domesticity, and a life of mendicancy or Complete Renunciation is superior to a Forest Life.

One desirous of prosperity should accomplish all those duties and rites that have been ordained in the Scriptures in respect of those Modes. That kingdom grows in prosperity where those highly deserving persons live, viz, those that lead a life of Domesticity according to the Kumbhadhanya method, they that lead it according to the Unchha method, and they that lead it according to the Kapoti method. That man who cheerfully leads a life of Domesticity in the observance of those duties succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below.

A householder, duly observing the duties of Domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses. For all high-souled householders heaven has been ordained. That heaven is equipt with delightful cars, each moving at the will of the rider. Even that is the delightful heaven indicated in the Vedas. For all householders of restrained souls, the regions of heaven constitute the high reward. The self-born Brahma ordained that the Domestic Mode of life should be the productive cause of Heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life obtains happiness and respect in heaven. After this

One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses.

He should never quarrel with his Ritwik, Purohita, and preceptor, with his meternal uncle and guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter and with his servants.

By avoiding disputes with these, the householder becomes cleansed of all sins. There is no doubt in this.

The preceptor, if duly reverenced, is able to lead one to the regions of Brahma. The father, if reverenced, can lead to the regions of Prajapati. The guest can lead to the region of Indra. The Ritwija has power in respect of the regions of the Deities. Female relatives of the paternal line have lordship in respect of the regions of the *Apasaras*, and kinsmen by blood, in respect of the region of the Viswadevas. Relatives by marriage and colloteral kinsmen have power in respect of the several quarters of the horizon, viz., north etc., and the mother and maternal uncle have power over the earth The old and young, the afflicted, and the wasted, have power over the sky. The eldest brother is like unto the sire himself to all his younger brothers. The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reasons, a householder, endued with learning, observant of duties, and possessed of endurance, should bear without warmth or anxiety of heart every kind of annoyance and even censure from the last named relatives

No righteous householder should do any act, urged by

CHAPTER. XX.

THE THIRD MODE OF LIFE.

Bhisma said,—'You have been told what the duties of Domesticity are as ordained by the wise. Listen now, O Yudhisthira, to those duties that have been next spoken of. Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode that belongs to persons who living with their wives afflict themselves by means of austerities It is the mode practised by those that live as forest recluses. O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen indeed to the duties of those that are denizens of secret spot sand that have betaken to this mode after proper deliberation.

When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest. The third part of his life he should pass in the observance of the Vanaprastha mode.

He should attend to those fires to which he had attended while a householder. Desirous of sacrificing, he should also adore the Deities according to the rituals ordained Observant of vows and abstemious in diet, he should eat only once. He should be always heedful. Attending to the fires, he should keep some kine, waiting upon them dutifully. He should attend to all the rituals of a Sacrifice.

He should live upon rice growing indigenously, upon grain of wheat growing under similar circumstances, upon other kinds growing wildly and belonging to none. He should eat what remains after feeding guest

comes that high and superior mode of life, called the third ; it is for those that are desirous of casting off their bodies. Superior to that of householder is the life of forest recluses. Listen as I discourse to you upon it !

In this the third mode of life, he should present offerings of clarified butter in the well-known Sacrifices.

Four kinds or courses of conduct have been laid down for observance in the Vanaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing Sacrifices They should during the season of rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with sun burning overhead. Throughout the year, however, they should be abstemious in diet. They should sit and sleep on the bare earth. They should stand on only their toes They should content themselves with the bare earth and with small mats of grass owning no other furniture for seat or bed. They should perform their ablutions, morning, noon, and evening preparatory to Sacrifices. Some amongst them use only their teeth for cleaning grain. Others use only stones for that purpose. Some amongst them drink, only during the lighted fortnight, the grind of wheat or other grain boiled very lightly. Others drink similar gruel only during the dark fortnight. Some eat what only comes by the way without seeking to obtain it. Some, adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhanashas. These and various other observances are adopted by those men of wisdom and piety.

complete control, such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives. After the third is the fourth mode of life. It is very superior and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the very highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all!

In case he fails to attain to complete Renunciation, he should always perform such Sacrifices and Rites as are completed in a single day. When, however, from performance of the ordinary Sacrifices of Sacrificers, the Sacrifice of Self proceeds, then may he discontinue all ordinary Sacrifices, and unto the three fires duly sacrifice in his ownself for the sake of his Emancipation.

Without finding fault with his food, he should eat five or six mouthfuls offering them duly unto the five vital airs, uttering every time the well-known *Mantras* of the Yayurveda.

Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and pare off one's nails, and having cleansed oneself by religious acts, pass into the fourth and last mode of the life that is fraught with great holiness. That regenerate person who enters the fourth mode of life giving pledges of assurance unto all creatures succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.

Of excellent disposition and conduct, with sins all washed off, the person who is conversant with his own self never desires to do any act for either this or the other world. Divested of wrath, freed from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns.

One in the observance of Sannyasa should not feel reluctance in discharging the duties included in *Yama* and those also that walk behind them and are included in *Niyama*. Such a one should with energy live according to the Ordinances in respect of his own mode and throw away Vedic study and the sacred thread that is indicative of the Order of his birth.

Devoted to righteousness and with his senses under

should not eat more then once a day. The other indications of religious mendicants are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures That person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its objects.

The mendicant or renouncer should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything is said to dispraise of himself, he should without answering remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him.

One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest of his master. He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. Destitute as he is of foes, what fear can assail him ?

He who fears no creatures and whom no creature fears can have no fear from any quarter, freed as he is from error of every kind. As the foot-prints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga. After the same manner every other duty and observance is supposed to be engulfed within the one duty of abstention from injury to all creatures

He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth,

CHAPTER XXII

THE DUTIES OF A YOTI

While living in the due observance of the duties of the forest mode of life, how should one, who seeks to attain to that which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?

Having acquired purity of conduct and body by the practice of the first two modes of life viz., Brahmacharyya and Domesticity, one should, after that, set one's soul on Yoga in the fourth mode of life.

Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition. Having subdued all faults of the mind or heart by easy means in the practice of the first three modes of life viz., pupilage, domesticity and seclusion, one should pass into the most excellent and the most eminent of all the modes, viz, Sannyasa or Renunciation.

Do you then pass your days having acquired that purity. Listen also to me One should alone and without anybody to assist him or bear him company practise Yoga for attaining success in respect of one's highest object of acquisition One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything in consequence of all thing being pervaded by the universal soul, never falls away from Emancipation Without keeping the Sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances with heart fixed on the Supreme

Eating little and that even under proper regulations, he

the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by fire. Such a man, who sacrifices in his own self, makes a libation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the Universe with all creatures including the very Gods, becomes gratified. They who apprehend the Jiva-soul that is endued with effulgence which is enveloped in three cases, that has three attributes for its characteristics to be Iswara partaking of that which is foremost, viz., the nature of the Supreme Soul, become objects of great regard in all the worlds.

The very Gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in the Scriptures, all those entities that are comprehensible in sound only, and the superior nature of the Supreme Soul, is sought to be worshipped by the very Deities as the foremost of all beings. He who sees in the soul that resides within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the measurable firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipt with many feathers, and which has two wings like bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very Deities as the foremost of all beings.

The very Deities worship him in whose understanding is set the Wheel of Time, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipt with two and ten radii consisting of the two and ten months, which has excellent joints and

who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare.

The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death.

Him the Gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to all things, who has nothing which he calls his own, who leads a life of solitude, and who possesses tranquillity of soul. The Gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit. The Gods know him for a Brahmana who is freed from desire, who never exerts for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, and who is free from attachments of every kind. All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief must abstain entirely from acts of every kind. The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts.

He, who at the outset foreswears the religion of injury, succeeds in attending to Emancipation in which or whence is the assurance of harmlessness unto all creatures. That man, who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and

BHISMA

HIS LIFE & TEACHINGS.

PART V.

Teaching on Science of Morality.

towards whose gaping mouth proceeds this Universe ready to be devoured. The Supreme Soul is the capacious unconsciousness of dreamless slumber. That unconsciousness is the body of the Universe. It pervades all created things. Jiva, occupying a portion of that capacious unconsciousness, gratifies the Deities. They being gratified, gratify the open mouth of that unconsciousness.

Endued with effulgence as also with the principle of eternity, Jiva is without a beginning. It acquires by following particular paths, infinite regions of eternal happiness. He, of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He, whose ignorance has been dispelled and whose sires have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others, but attains to complete Emancipation.

A person in the observance of the fourth mode of life wanders on the Earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and a lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is entirely careless of praise or blame, and of the agreeable and the disagreeable.



CHAPTER I

DUTIES

Yudhisthira said, -'The path of duty is long. It has also, O Bharata, many branches. What, however, according to you are those duties that most deserve to be practised ? What acts, according to you, are the most important among all duties, by the practice of which I may earn the highest merit, both here and hereafter.

Bhisma said,—'The worship of mother, father and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many sorts of felicity hereafter. Worshipped with respect by you whatever they will command you, be it consistent with righteousness or inconsistent with it, should be done unhesitatingly. O Yudhisthira, one should never do what they forbid. Without doubt, that which they command should always be done. They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred Fires. The father is said to be the Garhapatya Fire ; the mother, the Dakshina Fire ; and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If you attend with heedfulness to these three fires, you will succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way one may attain to regions of felicity in the next. By serving the preceptor with regularity, one may obtain the region of Brahma. Behave properly towards these three ; O Bharata, you shall then obtain great fame in the three worlds, and great will be your merit and reward !

their favours from such persons as strive to cherish eve their sinful fathers with reverence.

He, who favours a person by imparting to him tru instruction, by communicating the Vedas and giving know ledge which is immortal, should be regarded as both fathe and mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They, that do not reverence their preceptors, after receiving instruction from them, by obeying them dutifully in thought and deed, incur the sin of killing a fœtus. There is no greater sinner in this world like them.

Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptor great reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and carefully divide with them every object of enjoyment.

With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the Earth herself. He who pleases his preceptor gratifies Brahma by his act. If preceptors are worshipped, the very Rishis, and the Gods together with the Pitris are all pleased. Therefore the preceptor is worthy of highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother and the preceptor should never be insulted. No acts of theirs should be found fault with. The Gods and the great Rishis are pleased with him that behaves with reverence towards his preceptor. They that injure in thought and deed their preceptors, or fathers and mothers incur the sin of killing a fœtus. There is no great sinner in the world equal to them.

That son of the sire's loins and the mother's womb who, being brought up by them, when he comes to age, does not

Never transgress them in any way Never eat before they eat, nor eat anything that is better than what they eat. Never impute any fault to them One should always serve them with humility That is an act of high merit By acting in that way, O best of kings, you may obtain fame, merit, honour and regions of felicity hereafter

He who honours these three is honoured in all the worlds He who, on the other hand, disregards these three, fails to obtain any merit for any of his acts Such a man acquires neither this world nor the next He, who always disregards these three seniors, never obtains fame, either here or hereafter Such a man never earns any good in the next world

All that I have given away in honour of those three has become a hundredfold or a thousandfold of its actual measure It is in consequence of that merit that even now, O Yudhisthira, the three worlds are clearly before my eyes One Acharyya is superior to ten Brahmanas learned in the Vedas One Upadhyaya is again superior to ten Acharyyas The father again is superior to ten Upadhyayas The mother again is superior to ten fathers or perhaps the whole world in importance There is no one that deserves such reverence as the mother In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother The father and the mother are the author of one s being The father and the mother only create the body The life, on the other hand, that one obtains from one s preceptor, is heavenly That life is not subject to decay, and is immortal

The father and the mother, however, how much they may offend, should never be slain By not punishing a father and a mother (even if they deserve punishment), one does not incur sin The Gods and the Rishis do not withhold

CHAPTER II

TRUTH

Yudhisthira said,—'How, O Grandsire, should a person act who desires to adhere to virtue? Possessed as you are of learning, tell me this. Truth and falsehood exist, covering all the worlds. Which of these two, O King, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What again is eternal virtue? On what occasions should a person tell the truth, and on what occasion should he tell an untruth?

Bhisma said,—'To tell the truth is consistent with righteousness. There is nothing higher than truth. I shall now, O King, say that which is not generally known to men. There were times when falsehood would assume the aspect of truth, and should not be said. There again, where truth would assume the aspect of falsehood and should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood. Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit. How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still commit a sinful act! An owl again, on the banks of the Ganges (by doing an unrighteous deed obtained great merit. The question then you have asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one, in discoursing upon righteousness, can indicate it accurately. Righteousness was declared for the advancement and growth of every one.

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Righteousness was declared for restraining creatures from injuring one another Therefore that is righteousness which prevents injury to creatures Righteousness (Dharma) is so called because it upholds all creatures In fact all creatures are upheld by Righteousness Therefore that is Righteousness which is capable of upholding all creatures

Some say that Righteousness consists in what has been inculcated in the *Srutis* Others do not agree to this I would not censure them that say so Everything has not been laid down in Srutis Sometimes men (robbers, desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder) One should never answer such enquiries That is a settled duty If by maintaining silence, one succeeds in escaping, one should remain silent If on the other hand, one's silence at a time where one must speak rouses suspicion, it would be better on such occasion to say what is true This is a settled conclusion

If one can escape from sinful men by even a false oath one may take it without incurring sin One should not even, if not be able give away his wealth to sinful men Wealth given to sinful men afflicts even the giver

If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars if summoned by the creditor for establishing the truth of the contract, they did not say what should be said When life is at risk or on occasions of marriage one may say an untruth One, that seeks for virtue does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes Having promised to pay one becomes bound to fulfil his promise Upon failure let the self appropriator be forcibly enslaved If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted

with the rod of chastisement for having adopted such behaviour.

A deceitful person, falling away from all duties and abandoning those of his own Order, always wishes to betake himself to the practices of Asuras for supporting life. Such a sinful wretch, living by deceit, should be slain by every means.

Such sinful men think there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed fallen away from the condition of humanity and shut out from the grace of the Gods, they are even like evil genii.

Without sacrifices and without penances as they are, forbear from the companionship of such men. If their wealth be lost they commit even suicide which is exceedingly pitiable. Among those sinful men, there is no one who can. This is your duty. Let your heart turn to it. Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows Such sinners are, like the cow and the vulture, dependant on deceit for their living. After the dissolution of their (human) bodies, they take re birth as crows and vultures.

One should in any matter behave towards another as that other behaves in that matter. A practice of deceit should be resisted with deceit, while one that is honest should be treated with honesty.

CHAPTER III

OVERCOMING DIFFICULTY

Yudhisthira said, 'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grand-sire, in what way can one overcome all those difficulties'

Bhisma said, 'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the Scriptures for the several modes of life succeed in overcoming all these difficulties They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties They that do not speak when addressed in evil language, they that do not injure others when injured themselves, they that give but do not take, succeed in overcoming all difficulties

They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas succeed in overcoming all difficulties Those persons who, conversant with duties adopt that behaviour towards parents which they should,—they that abstain from sleeping during the day, succeed in overcoming all difficulties They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature succeed in overcoming difficulties

They that go to their own wedded wives in occasion without seeking the companionship of other women, they that are honest and attentive to their Agnihotras succeed in overcoming all difficulties

They that are possessed of courage and those that casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties

They that always speak truth in this world even when life is at stake, and that are examplers for all creatures to imitate, succeed in overcoming all difficulties

They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent succeed in overcoming all difficulties.

Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all the difficulties. Those Brahmanas that betake themselves to a life of celebacy and Brahmacharyya, that perform penances, and that are cleansed by learning Vedic knowledge and proper vows, succeed in overcoming difficulties.

They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They, of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own self, succeed in overcoming all difficulties.

Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties.

They that bow to all the Gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties.

They that do not desire honour for themselves, that gives honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties

They that perform *Vratas* on the proper lunar days with pure minds, from desire of offspring, succeed in overcoming all difficulties

They that restrain their own wrath and pacify the wrath

of others, and that never get angry with any creature succeed in overcoming all difficulties.

They that abstain from their birth from honey and meat and intoxicating drinks succeed in overcoming all difficulties.

They that eat for only supporting life, that seek the companionship of women for the sake only of offspring, and that open their lips for only speaking what is true, succeed in overcoming all difficulties.

They that worship with devotion the God Narayana, that supreme Lord of all creatures, that Origin and Destruction of the Universe succeed in overcoming all difficulties.

This Krishna here of eyes red as the lotus, clad in yellow robes, armed with mighty arms,—this Krishna who is our well-wisher, brother, friend, and relative,—is Narayana of unfinding glory. He covers all the worlds like a leathern case at his own pleasure. He is the puissant Lord of inconceivable soul! He is Govinda, the foremost of all beings! This Krishna, who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to you, O King, is that foremost of all beings, that irresistible One, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana called also Hari succeed in overcoming all difficulties.

I have now, O sinless one, told you all those acts by which men may overcome all difficulties both here and hereafter.

CHAPTER IV

SIN

Yudhisthira said--'I desire, O grandsire, to hear in detail the source from which sin proceeds and the foundation upon which it rests.

Bhisma said,—'Hear, O king, what the foundation is of sin. Covetousness alone is a greatrer destroyer of merit than any thing else. From covetousness proceeds sin. It is from this source that sin and irreligiousness flow together with great misery. The covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath, from covetousness flows lust; and it is from covetousness that loss of judgment, deception, pride, arrogance and malice, as also vindictiveness, shamelessness, loss of property, loss of virtue, anxiety and infamy spring. Miserliness, cupidity, desire, every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malivolence towards all, trustlessness in respect of all, insincerity towards all, appropriation of other peoples' wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, glutuny, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for insatiable disire for indulging the ear, evil-speaking, boastfulness, arrogance, abstention from duties, rashness and perpetration of every kind of evil acts,—all these proceed from covetous ness.

In life men are unable, whether infants or youths, or old men, to abandon covetousness. Such is the nature of cove-

tousness that it never decays even with the decay of life. Life is like the ocean that can never be filled by the constant discharge of even innumerable rivers of innumerable depths Covetousness is incapable ever of being gratified by acquisitions to any extent That covetousness, however, which is never gratified by acquisitions, and satiated by the occomplishment of desires, that which is not known in its real nature by the Gods, the Gandharvas, the Asuras, the great Nagas, and in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul Pride, malice, slander, crookedness, and incapacity to hear other people's good, are great vices

O descendent of Kuru, these are to be seen in persons of uncleansed soul under the domination of covetousness Even persons of great learning who bear in their minds all the voluminous Scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understandings and feel great misery in consequence of this passion. Covetous men are wedded to every sort of wrath They are outside the pale of good behaviour Of crooked hearts, the speeches they utter are sweet They resemble, therefore, dark pits whose mouths are covered with grass They attire themselves in the hypocritical cloak of religion Of low minds, they rob the world, setting up if need be) the standard of religion and virtue Relying upon the strength of apparent reasons, they create diverse kinds of chisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness When wicked souled persons under the domination of covetousness apparently practise the way of righteousness, the consequence that results is that the desecrations committed by them soon become current among men

Pride, wrath, arrogance, insensibility, paraxysm of joy

and sorrow, and self-importance, all these, O descendent of Kuru, are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked.

I shall now tell you of those about whom you ask, viz, those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they, to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship Pitris, Gods, and guests, they who are always ready to exert themselves for the good of others, they who are universal benefactors, they who are possessed of great courage of mind, they who observe all the duties laid down in the Scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata!

Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and wrath. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. They never acquire virtue, O Yudhisthira, for the sake of wealth or of fame. They acquire it, on the other hand, because it is a duty like that

of cherishing the body. Fear, wrath, restlessness, and lus do not dwell in them There is not the outward garb o religion for misleading their fellow men. There is no mys tery with them. They are perfectly contented. Theirs have no error of judgment arising from courteousness. The are always devoted to truth and sincerity. Their heart never fall away from righteousness. You should show the highest regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss Without attachment to anything, and freed from pride they are wedded to the quality of goodness, and they cas an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equa in the eyes of those men of firm tread, engaged in the pur suit of divine knowledge and devoted to the path of tran quillity and righteousness. Keeping your senses unde restraint and without yielding to heedlessness, you shoulc always worship those high souled persons who bear sucl love for virtue. Evil words become productive of gooc only through the favour of the Gods. Under other circum stances, words produce evil consequences.

CHAPTER V

IGNORANCE

Yudhisthira said,—'You have said, O grandsire, that the foundation of evils is covetousness. I wish, O sire, to hear of ignorance in detail.

Bhisma said,—'The persons who commit sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour soon incurs infamy in the world. In consequence of ignorance, one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger".

Yudhisthira said,—'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence of ignorance and the misery that is felt herein all born of ignorance.

Bhisma said,—'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, wrath, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful acts are all known by the common name of ignorance Hear now, O King, in detail, about its tendency, growth, and other features after which you enquire. These two viz., ignorance and covetousness, know, O king, are the same in substance. Both are productive of the same fruits and same faults, O Bharata!

Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgment. Loss of judgment

again is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when the objects of covetousness are not won. From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. Covetousness, therefore, is both the cause and consequence of ignorance. Covetousness is productive of all faults. For these reasons every one should avoid covetousness.

Janaka and Yumnaewa and Vrishadarbhi and Prasenajit and other kings acquired heaven in consequence of their having repressed covetousness. Do you also in the sight of all persons avoid covetousness by a strong resolution. O chief of the Kurus, avoiding covetousness, you shall obtain happiness both here and the next world.

CHAPTER VI

SELF-RESTRAINT

Yudhisthira said, 'O Grandsire, what is said to b productive of great merit, for a person attentively engage in the study of the Vedas and desirous of acquiring virtue That which is regarded in this world as productive of hig merit is of diverse kinds as set forth in the Scriptures. Te me, O grandsire, that which is regarded as such both her and hereafter. The path of duty is long and has innumer able breaches. Among those duties, what are those few tha should, according to you, be preferred to all others fo observances. Tell me, O king, in detail about that whic is so comprehensive and which is so many-branched

Bhisma said,—'I shall speak to you of that by which you may attain to high merit. Possessed as you are with wisdom you shall be gratified with the knowledge. The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint Those amongst the ancients that were acquainted with truth said that self-restraint leads to the high merit

As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint in his case surpasses in merit, charity and sacrifice and the study of the Vedas.

Self-restraint enhances his energy. Self-restraint is highly sacred. Through self restraint a man becomes cleansed of all his sins and is endued with energy and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can

equal self restraint Self-restraint, according to all virtuous persons, is the highest of virtues in this world.

Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter Endued with self restraint, one acquires great virtue The self restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity His mind is always cheerful The man, who is without self restraint, always suffers misery Such a man brings upon himself many calamities all born of his own faults

It has been said that in all the four modes of life self restraint is the best of vows

I shall now tell you those indications whose sum-total is called self-restraint Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness of speech, benevolence, freedom from malice,—the union of all these is self-restraint

It also consists, O son of Kuru, of veneration for the preceptor and Universal compassion The self-restrained man avoids both adulation and slander Depravity, infamy, false speech lust, covetousness, pride, arrogance, self glorification, fear, envy, and disrespect are all avoided by the self restrained man He never incurs obliquy He is free from envy He is never gratified with small acquisition in the form of earthly happiness of any kind He is even like the ocean which can never be filled The man of self restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these,—I am thine, Thou art thine, They are in me and I am in them

Such a man who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation Practising Universal friendliness and possessed of virtuous behaviour, of cheerful soul and

endued with knowledge of Soul, and liberated from the various attachments of the Earth, great is the reward that such a person obtains in the world to come Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of Self, such a man wins esteem here and attains to a high end hereafter All acts that are regarded as good on earth, all those acts that are practised by the righteous constitute the path of the ascetic possessed of knowledge

A person that is good never deviates from that path Retiring from the world and betaking himself to a life in the woods, that learned person, having a complete control over his senses, who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma **He**, who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter

He who exhausts his merits by actual enjoyment without seeking to store them up, who keeps an equal eye upon all creatures and practises a course of Universal friendliness, attains to Brahma As the reach of birds along the sky or of fowl over the surface of water can not be discovered, even so the track of such a person on Earth does not attract notice For him, O King, who abandoning home, adopts the religion of emancipation, many bright worlds wait to be enjoyed by him for eternity If abandoning all acts, abandoning penances in due course, abandoning all branches of study, in fact, abandoning all things upon which worldly men set their hearts, one becomes pure in his desires, liberated from all restraints, of cheerful soul, conversant with and of pure heart, one then wins esteem in this world and at last attains to heaven That eternal region of the Grandsire which is sprung from Vedic penances and which is concealed in a cave, can be won by only self-restraint.

He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creatures, has no fear of coming back to this world,—far less, any fear in respect of the others There is only one fault in self-control No second fault is noticed in it A person who has self-control is regarded by men as weak and imbecile This attribute has only one fault Its merits are many By forgiveness which is only another form of self-control, the man of self-control may easily acquire innumerable worlds What need has a man of self-control for a forest ? Similarly, O Bharata, of what use is the forest to him that has no self-control ? That is a forest where the man of self-control dwells, and that is even a sacred asylum

CHAPTER VII

PENANCE

Bhisma said,—'They that are possessed of knowledge say that everything has penance for its root That foolish person who has not undergone penances does not meet with the rewards even of his own acts The puissant Creator created all this Universe with the aid of penances After the same manner, the Rishis acquired the Vedas through the power of penances It was by the aid of penances that the Grandsire created food, fruits and roots It is by penance that persons crowned with ascetic success behold the three worlds Medicines and all antidotes to injurious substances, and the diverse acts seen here, produce their intended results through the aid of penance The accomplishment of all purposes depends upon penance Whatever things there are that are apparently unattainable are sure to be won by the aid of penance

Without doubt, the Rishis obtained their sixfold divine attributes through penance A person that drinks alchoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of fœticide, one that violates his preceptor's bed, are all cleansed by penance properly practised Penances are of many kinds They exhibit themselves through various outlets Of all kinds of penance, however that one may practise after abstaining from pleasure and enjoyment, abstention from food is the highest and best The penance involved in abstention from food is superior, O King, to even compassion, truthfulness of speech, gifts, and restraining the senses

There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's

CHAPTER VII

TRUTH

Yudhisthira said,—'Brahmanas and Rishis and Pitris and the Gods all applaud the duty of Truth I desire to hear of Truth Discourse to me upon it, O grandsire! What are the indications, O King, of Truth? How may it be acquired? What is gained by practising Truth, and how? Tell me all this!'

Bhisma said—'A confusion of duties of the four orders is never applauded *That which is called Truth* always exists *in a pure unmingled state in every one of* those four orders With those that are good, Truth is always a duty Indeed, Truth is an eternal duty. One should reverentially bow unto Truth Truth *is the highest* refuge of all Truth is duty, Truth is penance, Truth is Yoga, and Truth is the eternal Brahman Truth has been said to be a Sacrifice of a high order Everything rests upon Truth

I shall now tell you the forms of Truth one after another, and its indications also in due order You should hear also as to how Truth may be acquired Truth, O Bharata, as it exists in all the worlds, is of thirteen kinds

The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury These, O great monarch, are the thirteen forms of Truth Truth is immutable, eternal and unchangeable It may be acquired through practices which do not militate with any of the other virtues It may also be acquired through Yoga.

When desire and aversion, as also lust and wrath, are

mother There is no creature superior to those that are conversant with the three Vedas Similarly, renunciation constitutes the highest penance People keep their senses under control for taking care of their virtue and heaven In respect of such control over the senses as also in the acquisition of virtue there is no penance higher than abstention from food

The Rishis, the Gods, human beings beasts, birds, and whatever other creatures there are, mobile or immobile, are all devoted to penance, and whatever success they win is won through penance Thus it was through penance that the Gods acquired their superiority Those that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of Godhead may be acquired

CHAPTER VII

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Bhisma said,—'A confusion of duties of the four orders is never applauded. That which is called Truth always exists in a pure unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge of all. Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahman. Truth has been said to be a Sacrifice of a high order. Everything rests upon Truth.

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The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. Truth is immutable, eternal and unchangeable. It may be acquired through practices which do not militate with any of the other virtues. It may also be acquired through Yoga.

When desire and aversion, as also lust and wrath, are

destroyed, that attribute in consequence of which one is able to work upon one's own self and one's foes, upon one's good and one's evil, with an unchanging eye, is called impartiality Self control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease It may be acquired through knowledge Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting good-will One comes to acquire universal good will by constant devotion to Truth

As regards unforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness This virtue may well be acquired through the practice of truthfulness That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty It is acquired through the aid of righteousness That virtue which forgives for the sake of virtue and profit is called endurance It is a form of forgiveness It is acquired through patience and its purpose is to attach people to one's self

The casting off of affections, as also of all earthly possession, is called renunciation Renunciation can never be acquired except by one who is divested of wrath and malice That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness It has no particular shape and consists in the divestment of all selfish attachments That virtue owing to which one remains unchanged in happiness and misery is called fortitude That wise man who desires his own good always practises that virtue

One should always practise forgiveness and devotedness

to Truth. That man of wisdom who succeeds in casting off joy and fear, and wrath, succeeds in acquiring fortitude.

Abstention from injury as regards all creatures in thought, word, and deed, kindness and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth.

It is for these reasons that the Brahmanas, the Pitris and the Gods applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed Truth is the very foundation of righteousness. For this reason one should never destroy Truth. From Truth proceed gifts and sacrifices with presents, as well as the threefold Agnihotras, the Vedas and everything else that leads to righteousness. Once on a time a thousand Horse-Sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand Horse-Sacrifices.

CHAPTER VIII

WRATH AND LUST

Yudhisthira said, 'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do evil to others and jealousy and malice and pride, and envy and slander and incapacity to bear the good of others and unkindness and fear. Tell me everything truly and in detail about all these !

Bhisma said, 'These thirteen vices are regarded as very powerful foes of all creatures These, O monarch, approach and tempt men from every side They goad and afflict a heedless man or one that is insensate Indeed as soon as they see a person, they assail him powerfully like wolves jumping upon their prey From these proceed all kinds of grief From these proceed all kinds of sin Every mortal, O foremost of men, should always know this

I shall now speak to you of their origin, of the objects upon which they rest and of the means of their destruction, O lord of Earth, listen, first, O king, with undivided attention, to the origin of wrath truly and in detail Wrath springs from covetousness It is strengthend by the faults of others Through forgiveness it remains dormant, and through forgiveness it disappears As regards lust, it springs from resolution Indulgence strengthens it When the man of wisdom resolutely turns away from it, it disappears and dies Envy of others proceeds from between wrath and covetousness It disappears in consequence of compassion and knowledge of self In consequence of compassion for all creatures, and of that disregard for all worldly objects that knowledge brings in its train, it disappears. It also

arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.

Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in the company and counsels of wise men, the vice at once and immediately hides its head. Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true knowledge has been gained, that desire is allayed. The grief of an emboided creature proceeds from affection which is awakened by separation. When however, one learns that the deeds do not return whatever the grief one may feel for them, it subsides. Incapacity to bear other people's good proceeds from wrath and covetousness. Though compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good. Pride in men springs from birth, learning and prosperity. When those three, however, are truly known that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed. From errors of conduct inconsistent with the ordinary course of men and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world.

When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds with when the world abounds. That sentiment disappears when one understands the strength of virtue Covetousness in all creatures springs from ignorance. Behold-

ing the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. Yourself, always desirous of truth, have conquered all of those vices in consequence of your regard for seniors.

CHAPTER IX.

MALEVOLENCE

Yudhisthira said,—'I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pit-falls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn with misery both here and hereafter. Therefore, O thou of Kuru's race, tell me what in truth, the acts of such a person are?'

Bhisma said,—'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of other people, however unsuspected those faults might be.

With regard to such faults, however, as are similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any *gift* of wealth even unto a benefactor. Know him for a malevolent and a wicked person who quitely and alone takes edibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wistful eyes. He, on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto you what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.

CHAPTER X

FRIENDSHIP

Yudhisthira said,—'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question It behoveth thee, O enhancer of the happiness of the Kuras, to discourse to me fully upon it ! What kind of men are said to be of gentle disposition ? With whom may the most delightful friendship exist ? Tell me also who are able to do good presently and in the future ! I am of opinion that neither swelling wealth, nor relatives, nor kinsmer, occupy that place which well wishing friends occupy. A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare ! It behoveth thee, O foremost of virtuous men, to discourse fully on these topics

Bhisma said,—'Listen to me, O Yudhisthira, as I speak to you, in detail, of those men with whom friendship *may be formed and those with whom friendship may not* be formed One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonours the wife of his precepter, one that is addicted to the seven well known vices, one that casts off distressed *friends, one, possessed of* a wicked soul, one that is shameless, one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one that is untruthful, one that is deserted by *all*, one that transgresses all restraints, one that is deceitful, one that

is destitute of wisdom, one that is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked souled man who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful man who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interest and who, O King, quarrels with friends when those do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speak like a friend, one who is of perverse perceptions, one who is blind to his own good, one who never takes delight in what is good for himself or others, should be avoided One who drinks alcoholic liquors one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sight of others happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile should be avoided

Alliances of friendship should never be formed with any of them Similarly no alliance of friendship should be formed with him who is ever intent upon marking the faults of others Listen now to me as I indicate the person with whom alliance of friendship may be formed They that are well born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are of handsome and agreeable features they that are possessed of merit and other accomplishments, they that are free from covetousness, they

that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuaters of their races, they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliance of friendship with them. They again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends, at personal sacrifice, they who are never estranged from friends, but who continue unchanged in their attachment like a red blanket made of wool which does not easily change its colour, they who never disregard from wrath, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgment, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brick-bats with an equal eye, they that adhere with firmness to friends and well-wishers, they who master their own people and seek the accomplishment of the business of friends, regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances of friendship should be made.

Alliances should be formed with men that are well-prac tised in weapons, that have completely subdued their wrath.

that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O King, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.'

Yudhisthira said,—'I desire to hear in detail their description. Tell me who they are that are called injurer of friends and ungrateful persons !

Bhisma said,—'I shall recite to you an old story, O monarch, where incidents occurred in the country, of the Mlechhas that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. One day, beholding a prosperous village, the man entered it from desire of obtaining charity. In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders of men, devoted to the Brahmanas, firm in truth and always engaged in making gifts. Repairing to the abode of that robber, the Brahmana begged for alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year.

Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, the Brahman began to live happily in that commodious house which the robber assigned to him. He began to help the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day like the other robbers residing there, this Gautama, O King, went into the woods and slaughtered wild cranes in abundance.

Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers, he became like one of them. Living happily in that robber-village for many months, large was the number of wild cranes that he slew. One day another Brahman came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmans, thoroughly conversant with the Vedas, and observant of Brahmacharyya vows, that Brahman had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahman came to that robber-village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and therefore, began to search for the house of a Brahmana there for accepting the duties of hospitality. Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brahmans came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on his shoulders a load of slaughtered cranes and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O King, said these words. 'What is this that you are doing here through folly? You are a Brahman and the perpetuater of a Brahman family! Born in a respectable family belonging to the middle country, how is it that you have become like a robber in your

practices? Recollect, O regenerate one, your famous kinsmen of former times, all of whom were well-versed in the Vedas Born in their race, alas, you have become a stigma to it! Awake yourself by your own exertions! Recollecting the energy, the behaviour, the learning, the self restraint, the compassion that are there by the order of your birth, leave this your present abode, O regenerate one!' Thus addressed by that well-meaning friend of his, O King, Gautama answered him in great affliction of heart saying,— O foremost of regenerate ones, I am poor I am destitute also of knowledge of the Vedas! Know, O best of Brahmans, that I have taken up my abode here for the sake of wealth alone! At your sight, however, I am blest to-day We shall together set out of this place to-morrow! Do you pass the night here with me! Thus addressed the newly arrived Brahman, full of compassion as he was, passed the night there refraining to touch anything Indeed, though hungry and requested repeatedly, the guest refused to touch any food in that house

CHAPTER XI.

SAME CONTINUED

Bhisma said,—'After that night had passed away and that best of Brahmans had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean.

It so happened, however, O King, that that large caravan was assailed, while passing through a mountain valley, by an infuriated elephant. Almost all the persons were slain. Somehow escaping from that great danger, the Brahman fled towards the north for saving his life not knowing whether he proceeded. Separated from the caravan and led far away from that spot, he began to wonder alone in a forest. At last coming upon a road that led towards the ocean, he journeyed on till he reached a delightful and heavenly forest abounding with flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year It resembled the very woods of Nandana in heaven and was inhabited by Yakshas and Kinnaras On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain The spot underneath that munificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding with delicious flowers all round, the spot looked like the court of the Grandsire

himself Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted

Arrived there, he sat himself down with a well-pleased heart While sitting there, O son of Kunti, a delicious, charming and auspicious freeze bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch, fanned by that perfumed breeze, the Brahmana became refreshed and in consequence of the pleasure he felt, he soon fell asleep

Meanwhile the sun set behind the Asta hills When the resplendant luminary entered his chambers in the west and the evening twilight came, a bird that was the fore most of his species, returned to that spot which was his home, from the regions of Brahman His name was Nadijangha and he was a dear friend of the Creator He was a prince of cranes, possessed of great wisdom, and a son of the sage Kasyapa He was also known extensively on Earth by the name of Rajdharman Indeed, he surpassed every one on Earth in fame and wisdom The child of a celestial maiden possessed of great beauty and learning, he resembled a celestial in splendour Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty Beholding that bird arrived at that spot, Guatama became filled with wonder Exhausted with hunger and thirst, the Brahman began to cast his eyes on the bird from desire of slaying him

Rajdharman said,—'Welcome, O Brahman! By good luck have I got thee to day in my abode! The sun is set The evening twilight is come Having come to my abode thou art to-day my dear and excellent guest!

Having received my worship according to the rites laid down in the Scriptures, thou mayst go whither thou wilt to-morrow morning!'

GHAPTER XII.

SAME CONTINUED

Bhisma said,—Hearing these sweet words, Gautama became filled with wonder Feeling at the same time a great curiosity, he eyed Rajdharma without being able to withdraw his gaze from him

Rajdharma said,—O Brahmana. I am the son of Kasyapa by one of the daughters of the sage Dhaksha. Possessed of great merits, thou art my guest to-day ! Thou art welcome, O foremost of Brahmanas '

Bhisma continued,—Having offered him hospitality according to the rites laid down in the Scriptures, the crane made an excellent bed of the Sala flowers that lay all around He also offered him several large fishes caught from the deep waters of the Bhagirathi Indeed, the son of Kasyapa offered for the acceptance of his guest Gautama a blazing fire and certain large fishes

After the Brahmana has eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his ease, he asked him about his pedigree The man answered, saying,—I am a Brahmana known by the name of Gautama , and he then remained silent.

The bird gave his guest soft bed made of leaves and perfumed with many fragrant flowers Guatama laid himself down on it and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him about the cause of his arrival there.

Gautama answered him saying,—I am, O large-souled one, very poor For earning wealth, I am desirous of going to the sea

The son of Kasyapa cheerfully told him,—It behoveth thee not to feel any anxiety! Thou shalt succeed, O foremost of Brahmanas, and shalt return home with property. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, viz., inheritance, sudden accession due to luck or the favour of the Gods, acquisition by labour, and acquisition through the aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee. I shall, therefore, exert in such a way that thou mayst succeed in acquiring wealth.

The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him saying,—Go, O amiable one, along this very route and thou art sure to succeed. At the distance of about three *Yojanas* from this place, there is a mighty king of the Rakshasas. Possessed of great stength, his name is Virupaksha, and he is a friend of mine. Go to him, O foremost of Brahmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest!

Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way to his fill fruits, sweet as ambrosia. Beholding the sandal and alloe and birch trees that stood along the road and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench and large pieces of rock, and engines of many kinds were kept ready on the ramparts. He soon became known to the Rakshasha chief of great intelligence, O king, as a dear guest sent unto him by the chief's friend, the crane. The chief received Gautama very gladly. The king of the Rakshasha then, O Yudhisthira, commanded his attendants, saying, Let Gautama be soon brought hither from the gate!

At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate, accosted Gautama. The royal messengers, O monarch, said unto that Brahmana,—Come quickly, the king desires to see thee! Thou mayst have heard of the king of the Rakshasas, Virupaksha by name, possessed of great courage. Even he is impatient of seeing thee! Come quickly and tarry not!

Thus addressed, the Brahmana, foregetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king's palace in the company of the messengers, solicitous of obtaining a sight of the king of the Rakshasas.

CHAPTER XIII.

THE STORY CONTINUED

Bhisma said,—Led into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Worshipped by the latter with the usual offerings, he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his study of the Vedas, and his observances of the Brahmacharyya vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king, having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.

The Rakshasa said,—"Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly. Do not fear. Trust us without anxiety!"

Gautama said,—"I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth."

Bhisma continued,—The king then began to reflect as to what he should do. Indeed the king began to think how he might succeed in acquiring merit. He said unto himself,—this man is by birth a Brahmana He is again a friend of the high-souled Rajdharma. He has been sent to me by that son of Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed he is my brother and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred

day. Gautama has come hither as a guest. The wealth that is to be given away unto the Brahmanas is ready. What is there then to think of !

Just about this time a thousand Brahmanas, possessed of great learning, with person purified by baths and adorned with sandal-paste and flowers, and attired in long robes of linen, came to the palace. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the Scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of *kusa* grass on the ground. Those foremost of Brahmanas, having been duly worshipped by the king, sat down on those seats. The Rakshasa chief once more worshipped his guests as provided by the Ordinance with sesame seeds, green blades of grass and water. Some amongst them were selected for representing the Viswadevas, the Pitries and the deities of the fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adorned with the other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with *ghee* and honey, were given unto those Brahmanas. Every year on the days of full moon of the month of Asharh and Magha, a large number of Brahmanas used to receive from the Rakshasa chief after proper honours, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kartika, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls, diamonds of great value, stones of the lapis lazuli variety, deer-skins, and the skins of the Ranku

deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as Dakshina unto his twice-born guests, the mighty Virupaksha, addressing those foremost of Brahmanas, said unto them,—Take from these jewels and gems as much as ye wish and can hope to bear away! And, he also used to say unto them, O Bharata, these words :—Taking those plates of gold and vessels which you have used for your dinner, go, ye, away, O foremost of Brahmanas!

When these words were uttered by the high-souled Rakshasa king on the occasion of that particular feast, those Brahmanas took as much wealth as desired. Worshipped with that costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more the Rakshasa king, having restrained the Rakshasas that had come to his palace from diverse lands, addressed those Brahmanas and said,—This one day, Ye Brahmanas, ye need have no fear from the Rakshasas here! Sport ye as ye wish and then go away with speed!

The Brahmanas then, having enjoyed that sport, went away in all directions with great speed! Gautama also, having taken up a heavy quantity of gold, without any loss of time went away. Carrying the burthen with difficulty, he reached that same banian tree under which he met the crane. He sat himself down fatigued, toil-torn and hungry. While Gautama was resting there, the best of birds, viz., Rajdharma, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings, he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think ;—Heavy is this load of bright gold that I have taken moved by covetousness and folly! I have a

long way to travel. I have no food by which to support life on my way. What should I do for supporting life ?— Even these were his thoughts then. It so happened that *even upon much thinking he failed to see any food* which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived.— This prince of cranes, so large and containing a heap of flesh stayeth by my side ! Slaying and bagging him, I shall leave this spot and go along with great speed !

Bhisma said,—For the protection of the guest, the prince of birds had kindled and kept up a fire with high and blazing flames. On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host With the aid of that blazing fire, he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that spot

The next day the Rakshasa king, Virupaksha, addressing his son said,—Alas ! O son, I do not behold Rajdharma, that best of birds to-day ! Every morning he repairs to the regions of the Brahma for adoring the Grandsire While returning, he never goes home without paying me a visit. These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajdharma Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage and wicked, that vilest

of men is like a robber. That Gautama has gone to the abode of my friend For this reason my heart has become extremely anxious! O son, proceeding hence with great speed to the abode of Rajdharma, ascertain whether that pure-souled bird is still alive. Do no tarry!

Thus addressed by his sire, the prince accompanied by other Rakshasas proceeded with great speed. Arrived at the foot of that banian tree, he saw the remains of Rajdharma. Weeping with grief, the son of the intelligent king of the Rakshasas ran with great speed and to the utmost of his power, for seizing Gautama. The Rakhasas had not to go far when they succeeded in catching the Brahmana and discovering the body of Rajdharma destitute of wings, bones, and feet. Taking the captive with them, the Rakshasas returned with great speed to Meruvraja, and showed the king the mutilated body of Rajdharma and that ungrateful and sinning wretch, viz., Gautama. Beholding the remains of his friend, the king with his counsellors and priest began to weep aloud. Indeed, loud was the voice of the lamentation that was heard in his abode. The entire city of the Rakshasa king,—men, women, and children, —became plunged in woe. The king then addressed his son, saying—Let this sinful wretch be slain! Let these Rakshasas here feast merrily on his flesh. Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you!

Thus addressed by the Rakshasa king many Rakshasas of terrible powers expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king said,—Let this vilest of men be given away to the robbers! Bending their heads to their king, they told them so, adding—It behoveth thee not to give us this sinful wretch for our food.

The king said unto them,—Let it be so! Let this un

grateful wretch be given to the robbers then without delay Thus addressed by him, the Rakshasas armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers It so happened, however, that the very robbers refused to eat the flesh of that vile man Though cannibals, O monarch, they would not eat an ungrateful person For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation of ungrateful person! That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals, nor by the worms that feed on carrion.

Bhishma said—The Rakshasa king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes and costly robes Setting fire to it with the body of that prince of birds, the mighty chief of the Rakshasas caused the obsequial rites of his friend to be performed according to Ordinance At that time the auspicious Goddess Suravi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk. From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajdharma At this prince of cranes became revived Rising up, he approached his friend Virupaksha, the king of the Rakshasas At this time, the chief of the celestials himself came to the city of Virupaksha Addressing the Rakshasa king Indra said,— By good luck, thou hast revived the prince of cranes! The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon the best of birds named Rajdharma. Addressing the king he said,—Once on a time, O monarch, this prince of cranes absented himself from the region of Brahma when his

presence was expected. In wrath the Grandsire said unto this prince of birds,—Since this vile crane hath not presented himself to-day in my assembly, therefore, that wicked-souled one shall not soon die so as to be able to leave the Earth! In consequence of these words of the Grandsire the prince of cranes, though slain by Gautama, has come to life through the virtue of the nectar with which his body was drenched!

After Indra had become silent, Rajdharma having bowed unto the chief of the celestials, said—O first of Gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama be restored to life! Hearing these words of his Vasava, O foremost of men, sprinkled water over the Brahmana Gautama and restored him to life. The prince of cranes approaching his friend Gautama who still bore on his shoulders the load of gold that he had got from the king of the Rakshasas embraced him and felt great joy. Then Rajdharma, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired the next day to the Grandsire's region. The latter honoured the high-souled bird with such attention as is shown to a guest. Gautama, also returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the Gods to the effect that having begotten within a few years upon the body of his remarried wife many children, that ungrateful sinner should sink into a terrible well for many years. All this, O Bharata, was recited to me by Narada. Recollecting the incidents of this grave story, I have recited all its details duly. Whence can an ungratefnl person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape. No person

should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful, every one should seek to benefit his friends. Everything may be obtained from a friend. Honours may be obtained from friends. In consequence of friends, one may enjoy various objects of enjoyment. Through the exertions of friends; one may escape from various kinds of danger and distress. He that is wise would honour his friends with his best attention. An ungrateful, shameless, and sinful wretch should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wretch is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friends. What else dost thou wish to hear ?

CHAPTER XIV.

WICKEDNESS.

Yudhisthira said,—I think, O grandsire, that thou art acquainted with every thing. I desire to hear thee discourse to me, of the Ordinances about conduct !

Bhisma said,—They that are of bad conduct, of bad acts, of wicked understanding, and exceeding rashness, are called evil or wicked men. They, however, that are called good, are distinguished by purity of conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens, or in fields overgrown with paddy. Having finished the necessary acts, one should perform his ablutions in river-water and gratify the Deities with oblations of water. This is said to be the duty of all men. Surya should be always worshipped. One should not sleep after sun-rise. Morning and evening the prayers ordained in the Scriptures should be said, sitting with face turned towards the East and towards the West respectively. Washing the five limbs, one should eat silently with face turned towards the East. One should never disparage the food which one is to eat. One should eat food that is good to the taste. After eating one should wash one's hands and rise. One should never go to sleep at night with wet feet. The celestial Rishi Narada said,—these are indications of good conduct. One should every day circumambulate a sacred spot, a bull, a sacred image, a cowpen, a place where four roads meet, a pious Brahmana, and a sacred tree. One should make no distinctions between one's guest and attendants and kinsmen in matter of food. Equality in this respect with servants is applauded. Eating twice a day, morning and evening, is an Ordinance of

the Gods. It is not laid down that one should eat once more at any intermediate period. He who eats according to this rule acquires the merit of a fast. At the hours ordained for Homa, one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of Brahmacharyya. The remnants of a Brahmana's dish are like ambrosia. They are like what is yielded by the mother's breast. People highly prize those remnants. The good, by eating them, attain to Brahmana. He who pounds turf to clay for making sacrificial altars, or he who cuts grass for making sacrificial fuel, or he who uses his nails only and not weapons of any kind for eating sanctified meat, or he who always subsists on the remnants of Brahmana's dishes, or he who acts induced by desire for reward, has not to live long in the world. One who has abstained from meat under any vow should not take meat even if it be sanctified with *Mantras* from the Yajur Veda. One should also avoid the flesh about the vertebral column of animal and the flesh of animals not slain in Sacrifices. Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits one should offer seats to one's seniors, and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should never behold the sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife in her season is not sinful but it is an act that should always be done in privacy. The heart of all sacred spots and shrines is the preceptor. The heart of all pure and cleaning things is Fire.

Every time one meets with another, one should make polite enquiries. The saluting of Brahmanas every morning and evening is ordained. In temples of Gods, amid cows,

in performing the rites of religion laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised. The worship of Brahmanas, morning and evening, according to rites, produce great merit. In consequence of such worship abundant becomes the stock-in-trade of the merchant, and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and copious becomes supply of all articles that the senses can enjoy. When giving edibles to another (seated at his dish) one should say—Is it sufficient ? Wen presenting drink one should ask.—Will it gratify ? And when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, one should ask—Has it fallen ? After shaving, after spitting, after bathing and after eating, people should worship Brahmanas with reverence. Such worship is sure to bestow longevity on sickly men. One should not pass urine with face turned towards the sun. One should not be on the same bed with a woman, nor eat with her. In addressing seniors, one should never apply the pronoun you to them or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equal in age. The heart of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction. Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins, but the Gods see them. A sin concealed by another sin adds fresh sins. An act of merit, again, if concealed by an act of merit increases the merit. The acts of a virtuous man always follow in the wake of virtue. A man destitute of understanding never thinks of the sins committed by him Those sins, however, overtake the doer that has fallen away from the Scriptures. As Rahu comes to Chandra at his proper time, those sinful acts come to the foolish man in due time. The objects that

are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one but snatches his prey whether the latter be ready or unready. The wise have said that the righteousness of all creatures is an attribute of the mind For this reason, one should in one's mind, do good to all. One should practise virtue singly. In the practice of virtue one has no need for the help of others. If one fails to obey the Ordinances of the Scriptures, what can an associate do ? Righteousness is the origin of mankind. Righteousness is the ambrosia of the Gods After death, men enjoy, through Righteousness, Eternal Happiness.

CHAPTER XV.

SELF-CONTROL.

Yudhisthira said—By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here crowned with success?

Bhisma said,—The ancient who had their understanding directed to the Srutis, highly applauded the duty of self-restraint for all the orders generally, but for the Brahmanas in especial. Success in respect of religious rites never occurs in the case of one that is not self-restrained Religious rites, penances, truth, all are established upon self-restraint. Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results. One that is self restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful. Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes in the form of lust, desire, wealth &c., as if dwelling in a separate body. Like tiger and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the self-born (Brahman) created Kings. In all the four modes of life, the practice of self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life. I shall now mention to thee the indication of those persons who prize self-restraint highly. They are

nobility, calmness of disposition, contentment, faith, forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of Emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones. Destitute of vindictiveness and all kinds of guile and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness and fortitude and is a complete master of his passions. Receiving honours in this world, such a man in after-life goes to heaven. Causing all creatures to acquire what they cannot acquire without his aid, such a man rejoices and becomes happy. Devoted to universal benevolence, such a man ever cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is never cheerful. Possessed of intelligence and deserving of universal reverence, the man of self-restraint never cherishes fear of any creatures and is feared by no creatures in return. That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity is said to be possessed of contented wisdom. Such a man is said to be self restrained. Indeed such a man is said to be a regenerate being. Versed with the Scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits. They, however, that are of wicked soul never betake themselves to the path represented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality and comfort. Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath,

practising the vow of Brahmacharyya and becoming a complete master of his senses, a man exerting himself with endurance in the austerest of penances and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.

CHAPTER XVI

SINFULNESS

Yudhisthira said,—By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to renunciation, and by what doth he win Emancipation?

Bhisma said,—Thou knowest all duties This question that thou askest is only for confirmation of thy conclusions Listen now to Emancipation and Renunciation and Sin and Virtue to their very roots Perceiving any one of the five objects, viz, form, taste, scent, sound, and touch, desire runs after it at first Indeed, obtaining them within the purview of the senses, desire or aversion springs up One then, for the sake of that object, i e for acquisition of what is liked and avoidance of what is disliked, strives and begins acts that involve much labour One endeavours one s best for repeatedly enjoying those forms and scents and the three other objects of the remaining three senses that appear very agreeable Gradually, attachment, and aversion and greed and errors of judgment arise The mind of one over whelmed by greed and error and affected by attachment and aversion is never directed to virtue One then begins with hypocrisy to do acts that are good Indeed, with hypocrisy one then seeks to acquire virtue and with hypocrisy one likes to acquire wealth When one succeeds, O son, in winning wealth with hypocrisy, one sets one s heart to such acquisition wholly It is then that one begins to do acts that are sinful, notwithstanding the admonition of well wisher and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the Scriptures Born of attachment

and error, his sins of three kinds rapidly increase, for he thinks sinfully, speaks sinfully and acts sinfully. When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man enter into friendship with him. He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter. It is thus that one becomes sinful.

Listen now to me as I speak to thee of one that is righteous. Such a man in as much as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end. He who aided by his wisdom, succeeds beforehand in beholding the faults above adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about and who waits with reverence upon those that are good makes progress in achieving virtue, both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue and he lives on, making virtue his support. If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways. Indeed, he waters the roots of only those things in which he sees merit. In this way doth one become righteous and acquires friends that are good In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery in respect of enjoyment that a living creature attains over sound, touch, taste, form and scent, O Bharata, represents the fruits of virtue. Remember this. Having obtained the fruit of virtue, O Yudhisthira, such a man does not give himself up to joy. Without being contented with such visible fruits of virtue he betakes himself of Renunciation, led on by the eye of

knowledge. When having acquired the eye of knowledge, he ceases to take pleasure in the *gratification of desire*, in taste and in scent, when he does not allow his mind to run towards sound, touch and form. It is then that he succeeds in freeing himself from desire. He does not, however, even then cast off virtue or righteous acts. Beholding then all the worlds to be liable to destruction, he strives to cast off virtue with its rewards in the form of heaven and its happiness and endeavours to attain to Emancipation by the well-known means. Gradually abandoning all sinful acts, he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation. I have now told thee, O son, of that about which thou hadst asked me, viz., the topics of Sin, Righteousness, Renunciation and Emancipation, O Bharata! Thou shouldst, therefore, O Yudhisthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of one that adheres to Righteousness.

CHAPTER XVII.

CONFUSION OF DUTY

Yudhisthira said,—If that which is so possible and which like falsehood should never be an object of regard, be cited as duty, then what act is there from which I should forbear? Why also should not robbers then be respected? I am stupefied! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you.

Bhisma said.—'I do not instruct you in respect of duty, taught by what I have heard from the Vedas alone! What I have told you is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources One cannot accomplish his course through the world with the aid of a morality that is one-sided Duty must spring from the understanding; and the practices of those that are good should always be ascertained

Attend to these words of mine! Only kings that are possessed of superior intelligence can rule, expecting victory A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources The duties of a king can never be discharged by rules drawn from a morality that is one sided. A weak-minded king can never display wisdom in the discharge of his duties in consequence of his not having drawn any wisdom from the examples before him.

Righteousness sometimes takes the shape of unrighteousness The latter also sometimes takes the shape of the former He who does not know this becomes confounded when confronted by an actual instance of the kind Before

the occasion comes, one should comprehend the circumstances under which righteousness and its reverse become confused Having acquird this knowledge, a wise king should, when the occasion comes, act accordingly aided by his judgment

The acts he does at such a time are misunderstood by ordinary people Some persons are possessed of true knowledge Some persons have false knowledge Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good

They that are really breakers of morality find fault with the Scriptures They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth Those, who seek to acquire knowledge for the object only of carrying their sustenance by it, are sinful besides being enemies of morality The wicked man of immature understandings can never know things truly, even as persons unconversant with Scriptures are unable in all their acts to be guided by reason With eyes directed to the faults of the Scriptures, they decry the Scriptures Even if they understand the true meaning of the Scriptures, they are still in the habit of proclaiming that Scriptural injunctions are unsound Such men by decrying the knowledge of others proclaim the superiority of their own knowledge They have words for their weapons and words for their arrows and speak as if they are real master of their sciences

Know that they are traders in learning and Rakshasas among men By the aid of mere pretexts they cast off that morality which has been established by good and wise men It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence Indra himself has said that this is the opinion of the sage Vrihaspati

Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the Scriptures, never act according to them.

One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverance goes for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the Scriptures are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise. In days of old, Usanas said unto the Daitayas this truth which should remove all doubts that Scriptures are no Scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves you to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled.

Do you not see that you were created for the accomplishment of fierce deeds? Behold me O dear child, how, by betaking myself to the duties of the Order of my birth, I have despatched innumerable Kshatriyas to heaven! There are some that are not delighted with me for this. A Kshatriya should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore a king should

display severity in making all his subject observe their respective duties. It this is not done, they will prowl like wolves devouring one another.

CHAPTER XVII.

A STORY.

Yudhisthira said,—O grandsire, tell me what the merit is of one who cherishes a suppliant that craves for protection.

Bhisma said,—Great is the merit, O monarch, in cherishing a suppliant. Those high-souled kings of old attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant according to due rites and even fed him with his own flesh.

Yudhisthira said,—How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh? What also was the end that he won by such conduct?

Bhisma said,—Listen, O king, the excellent story that cleanses the hearer of every sin, the story, viz., that Bhrigu's son (Rama) had recited to king Muchukunda. This very question had been put to Bhrigu's son by Muchukunda with due humility. Unto him desirous of listening with humility, the son of Bhrigu narrated this story of how a pigeon won success entitling him to the highest heavenly bliss.

The sage said,—O mighty armed monarch, listen to me as I narrate to you this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the destroyer, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led.

Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own

self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures Taking his nets with him and killing birds in the woods, he used to sell the meat of those winged creatures for livelihood Following such conduct, the wicked souled wretch lived for many long years without ever understanding the sinfulness of his life.

Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him

One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and screamed about to uproot them In a moment dense masses of clouds appeared on the sky, with flashes of lighting playing amidst them, presenting the aspect of a sea covered with merchant boats and vessels. He of a hundred Sacrifices having entered the clouds with a large supply of rain, in a moment the earth became flooded with water While yet the rain fell in torrents, the fowler lost his senses through fear Trembling with cold and agitated with fear, he roved through the forest The killer of birds failed to find any high spot which was not under water The path of the forest was all submerged In consequence of the force of the shower, many birds were deprived of life or dropped down on the ground Lions and bears and other animals, availing of some high spots they had found, lay down to rest All the denizens of the forest were filled with fear in consequence of that frightful storm and shower Frightened and hungry, they roamed through the woods in packs small and large

The fowler, however, with limbs stiffened by cold, could neither stop nor he could move While in this state he eyed a she pigeon lying on the ground stiffened with

cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow creature with affliction. Indeed the wretch, through force of habit alone, committed that sin even at such a time He then beheld in the midst of that forest a lordly tree blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the creator for the good of all creatures like a good man in the world Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think,—My home is at a great distance from where I am! He then resolved to pass the night under the shade of that tree. Bowing down to the tree with joined hands, he addressed that monarch of the forest saying,—I am a suppliant for shelter unto all the deities that have this tree for their resort! Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep

Bhisma said,—In one of the branches of that tree a pigeon with beautiful feathers, O king, lived for many years with family That morning his wife had gone out for search of food but had not yet returned. Seeing that night had come and his wife still unreturned, the bird began to indulge in lamentation. Oh, great has been the storm and painful the shower that came to-day! Alas, thou hast not yet returned, O dear wife! Woe is on me! What

can be the cause that she has not yet come to us! Is everything right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A householder's home even if filled with sons and grandsons and daughters in-law and servants, is regarded empty if destitute of the housewife. One house is not one's home, one's wife only is one's home. A house without the wife is as desolate as the wilderness If that dear wife of mine of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back to day, my life itself will cease to be of any value Of excellent vows, she never eats before I eat and never bathes before I bathe She never sits before I sit down and never lies before I lie down. She rejoices if I rejoice and becomes sorry when I am sorry When I am away, she becomes cheerless, and when I am angry, she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to and beneficial to her husband. Worthy of praise is that person on Earth who owns such a spouse! That amiable creature knows that I am fatigued and hungry Devoted to me and constant in her love, my famous spouse is exceedingly sweet tempered and worships me devoutly! Even the foot of a tree is one's home if one lives there with one spouse as a companion! Without one's spouse a very palace is truly a desolate wilderness! One's spouse is his associate in all his acts of Virtue, Profit and Pleasure When one sets out for a strange land, his wife is his trusted companion It is said that wife is the richest possession of her lord In this world the wife is the only associate of her lord in all the concern of life The wife is ever the best of medicines that one can have in sickness and woe There is no friend like unto the wife. There is no refuge better than

the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He, that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness.'

Bhisma said,—Hearing these piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to her self as follows.

The she-pigeon said,—'Whether I have any merit or not, verily there is no limit to my good fortune when my dear lord thus speaks of me! She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them, all the deities also become so! Since the marriage-union takes place in the presence of fire, the husband is the wife's highest Deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with branches of flowers in a forest conflagration.

Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord. I shall say what is now beneficial for thee. Hearing me follow thou my counsel! O dear lord, be thou the rescuer of a suppliant! This fowler is here by thy abode afflicted with cold and hunger! Do him the duties of hospitality. The sin that a person commits by slaying a Brahamana or that mother of the world, viz., a cow, is equal to that which one incurs by suffering a suppliant to perish from want of help. Thou art possessed of knowledge of self. It ever behoves one like thee, therefore to follow that course which has been ordained for us as pigeons by the order of our birth. It has been heard by us that the house-holder who practises virtue according to the measure of his abilities wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast pro-

geny. Casting off all kindness for thy own body therefore, and for winning virtue and profit offer worship to this fowler so that his heart may be pleased! Do not indulge in any grief on my account Thou mayst continue to live taking other wives

The amiable she-pigeon overcome with sorrow and casting her eyes upon her lord from the fowler's cage within which she had been immured, said these words unto him

Bhisma said,—Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the Ordinance

Addressing him, said the pigeon,—"Thou art well-come to-day! Tell me what shall I do for thee! Thou shouldst not repine! This is thy home Tell me quickly what I am to do and what is thy pleasure! I ask thee this in affection, for thou hast solicited shelter at our hands Hospitality should be shown to even one's foe when he comes to one's house The tree withdraws not its shade from even the person that approaches it for cutting it down. One should with scrupulous care do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if he happens to lead a life of domesticity that consists of the five sacrifices If one while leading a life of domesticity does not from want of judgment perform the five sacrifices, he loses according to the Scriptures both this and the next world Tell me then trustfully and in intelligible words what thy wishes are! I will accomplish them all Do not set thy heart on grief

Hearing these words of the bird, the fowler replied unto

him, saying,—I am stiff with cold. Let provision be made for warming me !

Thus addressed, the bird gathered together a number of dry leaves on the ground and taking a single leaf in his beaks speedily went away for fetching fire. Proceeding to a spot, where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and wl en they blazed forth into a vigorous conflagration, he addressed his guest, saying,—Do thou trustfully and without fear, warm thy limbs. Thus addressed, the fowler said,—So be it ! and set himself to warm his stiffened limbs. Recovering as it were his life breaths, he said unto his winged host,—Hunger is afflicting me. I wish thee te give me some food '

Hearing his words the bird said,—I have no stores by which to appease thy hunger ! We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest, we never hoard for the morrow.

Having said these words, the bird's face became pale from shame. He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species the bird said,—I shall gratify thee ! Wait for a moment. Saying these words he ignited a fire with the help of some dry leaves and filled with joy, said, —I heard in former days from high souled Rishis and Gods and Pitries that there is great merit in honouring a guest !

Having formed this resolution the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding the bird enter that fire, the fowler began to think, and asked himself,—What have I done ! Alas ! dark and terrible will be my sin, without doubt, in consequence of my own acts ! I am exceedingly cruel and worthy of reprobation ! Indeed, observing the

bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like these

Bhisma said,—The fowler seeing the pigeon fall into the fire, became filled with compassion and once more said,—Alas! cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years!

Indulging in such self reproaches, he began to say repeatedly,—I am unworthy of credit! My understanding is wicked! I am ever sinful in my resolves! Alas! abandoning all kinds of honourable occupation, I have become a fowler! A cruel wretch that I am, without doubt, this high-souled pigeon by laying down his own life, has taught me a great lesson Abandoning wives and sons, I shall certainly cast off my very life breaths that are so dear! The high souled pigeon has taught me that duty From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer! Capable of bearing hunger thirst, and penances reduced to emaciation, and covered with visible veins all over, I shall by diverse kinds of fasts, practise such vows as have a reference to the other world Alas! by giving up his body the pigeon has shown the worship that should be paid to a guest! Taught by his example, I shall henceforth practise righteousness Righteousness is the highest refuge of all creatures! Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures!

Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world, observing for the while the most rigid vows He threw away his stout staff, his sharp pointed iron stick his nets and springs, and his iron cage, and set at liberty the she pigeon that he had seized and immured

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CHAPTER XVIII.

RIGHTEOUSNESS.

Yudhisthira said,—'All men that inhabit this are filled with doubts in respect of the nature of rig ness. What is this that is called righteousness. V also does righteousness come ? Tell me this, O grar Is Righteousness of service in this world, or is it for in the next world? Or, is it for service both her hereafter ? Tell me this, O grandsire !

Bhisma said,—The practices of the good, the Smrit the Vedas are the three indications (sources) of Righ ness. Besides these, the learned have declared tha purpose for which an act is accomplished is the f indication of Righteousnes. The Rishis of old have dec what acts are righteousness, and also classified the superior or inferior in point of merit. The rules of right ness have been laid down for the conduct of the a of the world.

In both the worlds, that is, here and hereafter, righte ness produces happiness as its fruits. A sinful pe unable to acquire merit by subtile ways, becomes stai with sin only. Some are of opinion that sinful persons never be cleansed of their sins. In seasons of distres person by even speaking an untruth acquires the merit speaking the truth, even as a person who accomplishes unrighteous act acquires by that very means the merit having done a righteous act.

Conduct is the refuge of righteousness. Thou shoul know how righteousness is aided by conduct. It is t nature of man that he neither sees nor proclaims his ov faults, but notices and proclaims those of oth rs. The ve

ness enduring it with the power of holding the world together. The conduct of the good, that is fraught with excellence is subjected to numerous restraints for acquiring righteousness which depends upon many delicate considera tion.

Yudhisthira said,—Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good,—that it is fraught with restraints from numerous acts and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences. Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems take birth, exist and leave their bodies of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the Scriptures alone. The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the Scriptures alone. The acts of the good, thou hast said, constitute righteousness or duty. The good, however, are to be asertained by their acts. The definition, therefore, has for its foundation a begging of the question, with the result that what is meant by conduct of the good remains unsettled. It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness Some extraordinary person again may be seen who achieves righteousness by committing acts that are apparently unrighteousness. Then, again the proof of what I say has been furnished by even those that are well conversant with the Scriptures themselves, for it has been

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Bhisma said,—The practices of the good, the Smritis and the Vedas are the three indications (sources) of Righteousness. Besides these, the learned have declared that the purpose for which an act is accomplished is the fourth indication of Righteousnes. The Rishis of old have declared what acts are righteousness, and also classified them as superior or inferior in point of merit. The rules of righteous ness have been laid down for the conduct of the affairs of the world.

In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person, unable to acquire merit by subtile ways, becomes stained with sin only. Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act.

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people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.

Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty had been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness. Knowing how painful it is to himself a person should never do that to others which he dislikes when done to him by others. What can one who becomes the lover of another man's wife say to another man guilty of the same transgression? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act. How can one who wishes to himself draw breath think of preventing another by a murderous act from doing the same. Whatever wishes one entertains with respect to ones own self one should certainly cherish with respect to another. With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing ones wealth by trade or laying it out at interest. One should walk along that path by proceeding along which one may hope to meet with the deities; or at such times when wealth is gained, adherence to the duties of Sacrifice and gift is laudable. The sages have said that the accomplishment of objects by means of agreeable (pacific) means is righteousness. See, O Yudhisthira that even that is the criterion that has been kept in view in declaring the indications of righteousness and iniquity. In days of old the Creator ordained righteou-

thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king for invoking punishment on the head of the offenders. At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contended with their own. Fearlessly and without a doubt in his mind, when he is himself the victim of a robbery, he repairs to the king's palace, with a mind cleansed of every sin. Within even in his own heart, he does not see the stain of any evil act.

To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their sinful tasks depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt.

One should not take what belongs to others. That is an eternal obligation Powerful men regard it as one that has been introduced by the weak. When however the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy. Therefore do not ever set thy heart on any act that is wrong. One behaving in this way has no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart.

A thief fears every one, like a dear driven from the woods into the midst of an inhabited village. He thinks other

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heard by us that the Ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind and those in the Dwapara are again, different. The duties in the Kali age again are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of the human beings in the respective ages. When, therefore, all the declaration in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction.

From the Srutis have originated the Smritis whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the Smritis also, for the latter are based on the former. When, however, the Srutis and the Smritis contradict each other, how can either be authoritative? Then again it is seen that when some wicked persons of great might cause certain portions of *certain causes of righteous acts to be stopped, these are* destroyed for ever. Whether we know it or not—know it whether we are able to ascertain it as not to ascertain it, the cause of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness in the form of Sacrifices and other religious acts at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however it is examined by the learned it disappears and becomes invisible. Life the small pounds at which cattle drink or the shallow aqueducts along cultivated fields, that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance at last disappear totally *in the Kali age.*

Amongst men that are not good, some are seen to become hypocrites in respect of the acquisition of righteousness by suffering themselves to be urged by desire. Some

become so, urged by the wishes of others. Others numbering many tread in the same path influenced by diverse other motives of a similar character. It can not be denied that such acts, though accomplished by persons under the influence of evil passions, are righteous. Fools, again say, that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason. Many great men again turning back from the duties of their own order betake themselves to the duties of the kingly order No such conduct, there is to be seen as observed by any man which is fraught with universal benevolence. By a certain course of conduct one becomes really meritorious. That very cause of conduct obstructs another in the acquisition of merit. Another by practising at his pleasure that conduct, it is seen, remains unchanged. Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all causes of conduct are seen to lose singleness of purpose and character. ' It seems, therefore, that only that which the learned of accident times called righteousness is righteousness to this day ; and through that course of conduct which the learned so settled the distinction and limitation that govern the world have become eternal.

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